

THE
BOOK
OF
WISDOM

“The desirable treasure of wisdom and knowledge, which all men covet from the impulse of nature, infinitely surpasses all the riches of the world; in comparison with which, precious stones are vile, silver is clay, and purified gold, grains of sand; in the splendour of which, the sun and moon grow dim to the sight; in the admirable sweetness of which, honey and manna are bitter to the taste. The value of wisdom decreaseth not with time; it hath an ever flourishing virtue that cleanseth its possession from every venom. O celestial gift of divine liberality, descending from the Father of Light to raise up the rational soul even to heaven! Thou art the celestial alimony of intellect, of which whosoever eateth shall yet hunger, and whoso drinketh shall yet thirst; a harmony rejoicing the soul of the sorrowful, and never in any way discomposing the hearer. Thou art the moderator and the rule of morals, operating according to which none err. By Thee kings reign, and lawgivers decree justly. Through Thee, rusticity of nature being cast off, wits and tongues being polished, and the thorns of vice utterly eradicated, the summit of honour is reached.”

“*Richard de Bury.*”

THE BOOK OF WISDOM.



“Man is the most excellent and noble creature of the world, the principal and mighty work of God, wonder of Nature; the marvel of marvels; the abridgment and epitome of the world; Microcosmus, a little world, a model of the world, sovereign lord of the earth, vicar of the world, sole commander and governor of all the creatures in it; to whose empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul.”

Burton.

BY

ALOPI DÍN RÁÚTJÍ,

SUPERINTENDENT, ACCOUNTANT GENERAL'S OFFICE,
NORTH-WESTERN PROVINCES AND OUDH.

Allahabad:

INDIAN PRESS.

1894.

(All Rights Reserved.)

“When Adam was created, God commanded Gabriel to take the three most precious pearls of the divine treasury, and offer them in a golden salver to Adam, to choose for himself one of the three.”

The three pearls were: *Wisdom*, *Faith*, and *Modesty*.

Adam chose the pearl of *Wisdom*.

Gabriel then proceeded to remove the salver with the remaining two pearls, in order to replace them in the divine treasury. With all his mighty power, he found he could not lift the salver.

The two pearls said to him: ‘We will not separate from our beloved Wisdom. We could not be happy and quiet away from it. From all eternity, we three have been the three compeers of God’s glory, the pearl of His power. We cannot be separated.’

A voice was now heard to proceed from the divine presence, saying: ‘Gabriel! leave them and come away.’

From that time, *Wisdom* has taken its seat on the summit of the brain of Adam; *Faith* took up its abode in his heart; *Modesty* established itself in his countenance. Those three pearls have remained as the heirlooms of the chosen children of Adam. For, whoever, of all his descendants, is not embellished and enriched with those three jewels, is lacking of the sentiment and lustre of his divine origin.”

“*The Mesnevi.*”

PREFACE.

The selections given in the following pages contain the teachings and precepts of some of the most esteemed authors of the past and present ages. They have been collected by me during my leisure hours, and are the result of my labour of several years. In compiling them I had to go through the writings of many authors, whose works in some cases extended over several volumes, and have made extracts of such passages only which seemed to me most useful and instructive in regard to moral and intellectual advancement.

In making these selections, I have prominently kept in view that such only as would prove of practical utility in regard to physical, moral, and spiritual improvement, and which from their general applicability are for the most part independent of any distinction of race or creed, should find a place in the book. How far my humble attempt has been successful will be best judged of by the public.

I have divided the work into ten Books, and have, as far as possible, arranged the *Wisdoms* of different nationalities in the order of their antiquity. In the ninth book, or the book of "Proverbial Wisdom" (Parts II to X), I have entered only the Proverbs of various nations, as I have not been able to procure their works on morality.

I beg to acknowledge my deep obligations to the great living authors from whose works I have made extracts and whose names I have invariably quoted in the body of my book. I also beg to offer my cordial thanks to Messrs. Trübner & Co., and George Bell & Sons, for the permission granted by them to make extracts from the several works of which they possess the copyright.

Finally, I wish to express with feelings of sincere gratification and everlasting gratitude the help and advice which I have obtained, in compiling the present work, from my most esteemed brother, Bábu Shivá Prasáda Ráutji, a senior Superintendent in the Office of the Accountant-General, N.-W. P. & Oudh, whose exemplary character, both public and private, has always had a salutary effect upon my personal conduct in every circumstance of life.

The book opens with **Universal Prayer** and closes with **Universal Praise**.

ALLAHABAD :

Kydganj, 1893.

}

A. D. RÁÚTJÍ.

TO
THE MOST REVERED AND VENERABLE SAGE,

BÁBU MÁDHAVA DÁS

RECLUSE OF ALLAHABAD

AS A HUMBLE TOKEN OF GRATITUDE

FOR

THE UNCEASING HELP AND GUIDANCE
THAT HAS ALWAYS MOST GRACIOUSLY BEEN

ACCORDED BY HIM,

IN ALL THE ACTIONS OF LIFE,
BOTH SPIRITUAL AND TEMPORAL,

BY

HIS MOST SINCERE, HUMBLE AND DEVOTED
PUPIL AND DISCIPLE

THE AUTHOR.

What a piece of work is Man ! How noble in reason ! how infinite in faculties ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god !—the beauty of the world ! the paragon of animals !

William Shakespeare.

CONTENTS.

	PAGE.
THE UNIVERSAL PRAYER...	1 to 4

BOOK I.

INDIAN WISDOM.

PART	I.—Selections from the “Indian Wisdom” of Professor Monier Williams, M. A. ...	7 to 35
PART	II.—Selections from the “Vishnu Purán” of Professor H. H. Wilson, M. A. ...	36 to 46
PART	III.—Selections from the “Metrical Translations from Sanskrit Writers.” By J. Muir, D. C. L., LL. D., PH. D. ...	47 to 62
PART	IV.—Selections from “UdánVarga,” a collection of verses from the Buddhist Canon. By W. Woodville Rockhill ...	63 to 80
PART	V.—Selections from the “Economy of Human Life.” By an Ancient Brahmin ; translated by Robert Dodsley ...	81 to 114

BOOK II

CHINESE WISDOM.

PART	I.—Selections from the “Life and Teachings of Confucius.” By James Legge, D. D. ...	119 to 143
------	---	------------

CONTENTS.

- PART** II.—Selections from the “Mind of Mencius.” By the Rev. E. Faber 144 to 148

BOOK III.

GRECIAN WISDOM.

- PART** I.—Sayings of the severer Grecian Sages... .. 151 to 156
- PART** II.—Selections from the Teachings of Æsop... .. 157 to 158
- PART** III.—Selections from the “Socrates and Socratic Schools.” By O. J. Reiche], B. C. L., M. A. ... 159 to 169
- PART** IV.—Selections from the Teachings of Plato 170 to 177
- PART** V.—Selections from “Nichomachean Ethics of Aristotle.” By R. W. Brown, M. A. ... 178 to 181
- PART** VI.—Selections from the “Lives and Opinions of Eminent Philosophers.” By Diogenes Laërtius. Translated by C. D. Younge, B. A. ... 182 to 192

BOOK IV.

ROMAN WISDOM.

- PART** I.—Selections from the Teachings of Zeno, the Stoic ... 195 to 199
- PART** II.—Selections from “Zeller’s History of Eclecticism.” By S. F. Alleyne. ... 200 to 202
- PART** III.—Selections from the “Encheiridion:” or, Manual of Epictetus. By George Long ... 203 to 217
- PART** IV.—Selections from the “Thoughts of the Emperor Marcus Aurelius Antonius.” By George Long ... 218 to 237

BOOK V.

PERSIAN WISDOM.

PART	I.—Selections from the “Parsi Religion.” By John Wilson, D. D., M. R. A. S.	241 to 245
PART	II.—Selections from the “Practical Philosophy of the Muhammadan People,” being a translation of the “Akhlák-i-Jaláli.” By W.F. Thomson, Esqr.	246 to 251
PART	III.—Selections from the “Gulistán,” or, Rose Garden of Sheikh Mus- lihuddin Sádi of Shiráz. By John T. Platts	252 to 259
PART	IV.—Selections from the “Bostan” of Sheikh Muslihuddin Sádi of Shiraz. By Adálat Khán	260 to 267
PART	V.—Selections from the “Mesneví” of Mevláná Jelal-ud-din Muham- mad Er-Rumi. By James W. Redhouse, M. R. A. S.	268 to 270
PART	VI.—Selections from the Poems of Háfiz of Shiráz	271 to 272

BOOK VI.

CHRISTIAN WISDOM.

PART	I.—Selections from the Scriptures	275 to 280
PART	II.—Selections from the Old Testa- ment	281 to 304
PART	III.—Selections from the New Testa- ment	305 to 309
PART	IV.—Selections from the “Concor- dance to the Apocrypha.” By Alexander Cruden, M. A.	310 to 317
PART	V.—Of the imitation of Christ. By Thomas A. Kempis. Translated by the Rev. W. H. Hastings, M. A.	318 to 335

CONTENTS.

BOOK VII.

ARABIAN WISDOM.

PART	I.—Selections from the “Korán.” By George Sale, Gent ...	339 to 351
PART	II.—Selections from “History of the Saracens.” By Simon Ockley, B. D. ...	352 to 359
PART	III.—Selections from the “Arabian Nights’ Entertainments.” By E. W. Lane ...	360 to 371

BOOK VIII.

ENGLISH WISDOM.

PART	I.—Selections from the “Civil and Moral Essays” of Lord Bacon	375 to 378
PART	II.—Selections from the Writings of William Shakespeare ...	378 to 380
PART	III.—Selections from the Writings of Bishop Hall ...	380 to 382
PART	IV.—Selections from the “Anatomy of Melancholy” of Robert Bur- ton ...	382 to 388
PART	V.—Selections from the “Paradise Lost” of John Milton ...	388 to 390
PART	VI.—Selections from the Writings of Isaac Barrow, D. D. ...	390 to 391
PART	VII.—Selections from the “Essay on Man” of Alexander Pope ...	392 to 394
PART	VIII.—Selections from the “Advise to to his son” of Lord Chesterfield	395 to 396
PART	IX.—Selections from the Works of Dr. Benjamin Franklin ...	397 to 405

PART	X.—Selections from the Writings of Samuel Johnson	405 to 406
PART	XI.—Selections from the Essays on the “Active Powers of Human Mind” of T. Reid, D.D., F.R.S.E.	407 to 419
PART	XII.—Selections from the Writings of Jeremy Taylor	419 to 425
PART	XIII.—Selections from the Works of Oliver Goldsmith	425 to 427
PART	XIV.—Selections from the “Improve- ment of the Mind” of Isaac Watts, D. D.	428 to 429
PART	XV.—Selections from the “Philoso- phy of Medicine” of Robert John Thornton, M. D.	430 to 432
PART	XVI.—Selections from the Writings of Joseph Addison	433 to 435
PART	XVII.—Selections from the “Philoso- phy of Human Mind” of Dugald Stewart	435 to 436
PART	XVIII.—Selections from the Writings of the Rev. C. C. Colton	436 to 437
PART	XIX.—Selections from the “Philosophy of Religion” of Thomas Dick	438 to 444
PART	XX.—Selections from the Writings of Christopher Christian Sturm	445 to 446
PART	XXI.—Selections from the “Philosophy of the Moral Feelings” of J. Abercrombie, M. D.	447 to 448
PART	XXII.—Selections from the “Self Help” of Samuel Smiles	448 to 471
PART	XXIII.—Selections from the Works of G. W. M. Reynolds	472 to 504

- PART XXIV.—Selections from the “Text-Book
of Modern Medicine and Sur-
gery” of E. H. Ruddock, M. D. 504 to 508
- PART XXV.—Selections from the “Advice to a
Wife” of Pye Henry Chavasse 509 to 517
- PART XXVI.—Selections from the “Manual of
Moral Philosophy” of W. Flem-
ing, D. D. ... 518 to 526

BOOK IX.

PROVERBIAL WISDOM.

- PART I.—English Proverbs ... 529 to 533
- PART II.—French Proverbs ... 533 to 537
- PART III.—Italian Proverbs ... 538 to 540
- PART IV.—German Proverbs ... 540 to 546
- PART V.—Spanish Proverbs ... 546 to 550
- PART VI.—Portuguese Proverbs ... 550 to 552
- PART VII.—Dutch Proverbs ... 552 to 556
- PART VIII.—Danish Proverbs ... 556 to 558
- PART IX.—Russian Proverbs ... 559 to 560
- PART X.—African Proverbs ... 561 to 566

BOOK X.

MISCELLANEOUS SELECTIONS.

- PART I.—Proverbs and Morals ... 569 to 599
- PART II.—Rules, Counsels and Maxims ... 599 to 614
- PART III.—Selections from the “Thoughts
of an Unworthy Creature.” By
A. D. Rautji ... 614 to 659
- HYMNS, PRAYERS, AND PRAISE ... 661 to 675
- THE UNIVERSAL PRAISE ... 677 to 681

THE
UNIVERSAL PRAYER

“What a different scene would the stormy sea of this world present, if the tranquillizing spirit of *Prayer*, instead of resting in retired and peaceful bays, were allowed to move at large upon its dark and troubled waters ! How much would our dull and heavy atmosphere be purified, and made healthful and fragrant, if it were more widely pierced by the voice of earnest *Prayer* and hearty praise ! If every house were, what it ought to be, a sanctuary— if every parent were, what he ought to be, a priest — and if every hearth were, what it ought to be, an altar, around which were gathered families of humble and devoted worshippers, our earth might bloom a second Eden ; the angels who, on timid wing, fly far from its infection, might safely renew their visits, and God Himself ‘ might bow His heavens and come down ’ to dwell among us.”

William Fleming.

“The *prayers* of men have saved cities and kingdoms from ruin : *prayer* hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea ; it made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk ; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace, and grace to do the work of God ; and it does miracles of accident and event ; and yet *prayer*, that does all this, is, of itself, nothing but an ascent of the mind to God, a desiring things fit to be desired, and an expression of this desire to God as we can, and as becomes us ”

Jeremy Taylor.

THE UNIVERSAL PRAYER.

FATHER of all ! in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord !

Thou Great First Cause, least understood ;
Who all my sense confined
To know but this—that Thou art good,
And that myself am blind ;

Yet gave me, in this dark estate,
To see the good from ill ;
And, binding nature fast in fate,
Left free the human will.

What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heaven pursue.

What blessings thy free bounty gives,
Let me not cast away ;
For God is paid when man receives,—
To enjoy is to obey.

Yet not to earth's contracted span
Thy goodness let me bound,
Or think thee Lord alone of man,
When thousand worlds are round :

Let not this weak, unknowing hand
 Presume thy bolts to throw,
 And deal damnation round the land
 On each I judge thy foe.

If I am right, thy grace impart
 Still in the right to stay ;
 If I am wrong, oh teach my heart
 To find that better way !.

Save me alike from foolish pride,
 Or impious discontent,
 At aught thy wisdom has denied,
 Or aught thy goodness lent.

Teach me to feel another's woe,
 To hide the fault I see ;
 That mercy I to others show,
 That mercy show to me.

Mean though I am, not wholly so,
 Since quicken'd by thy breath ;
 Oh lead me wheresoe'er I go,
 Through this day's life or death !.

This day, be bread and peace my lot :
 All else beneath the sun,
 Thou know'st if best bestow'd or not,
 And let thy will be done.

To thee, whose temple is all space,
 Whose altar, earth, sea, skies !
 One chorus let all Being raise !
 All Nature's incense rise !

BOOK I.
INDIAN WISDOM.

"A learned man and a king are not on an equality; the king is honoured only in his own country, the learned everywhere."

Chénakya.

"A man who is wise and virtuous attains great renown, though he never finds fault with any one, nor gives expression to any self-worship. The pure and fragrant savour of the wise is wafted without speech; so, too, the spotless sun shines in the firmament without uttering any voice to announce its glory. A fool attains no lustre among men merely through praising himself, whilst a man who has knowledge shines, even though concealed in a pit."

• Mahā Bhārata.

INDIAN WISDOM.

PART I.

SELECTIONS FROM THE "INDIAN WISDOM," OR EXAMPLES OF THE
RELIGIOUS, PHILOSOPHICAL, AND ETHICAL DOCTRINES OF THE
HINDUS; BY PROFESSOR MONIER WILLIAMS, M. A.



(1). THE HYMNS OF THE VĒDA. (B. C. 3101).

In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming universe?
Then was there neither death nor immortality,
Then was there neither day, nor night, nor light, nor
darkness,

Only the Existent one breathed calmly, self-contained.
Nought else than him there was—nought else above,
beyond.

How and from what has sprung this universe? the
gods

Themselves are subsequent to its development.

Who, then, can penetrate the secret of its rise?

Whether 'twas framed or not, made or not made; he
only

Who in the highest heaven sits, the omniscient lord,
Assuredly knows all, or haply knows he not.

2. The man who perceives in his own soul, the supreme soul present in all creatures, acquires equanimity towards them all, and shall be absorbed at last in the highest essence.

(2.) UPANISHADS.

1. To believe in the unity of all being is the true knowledge. There is but one real Being in the universe, which Being also constitutes the universe; for this one Being is the great universal Spirit, the only really existing Soul with which all seemingly material substances are identified, and into which the separate souls of men, falsely regarded as emanations from it, must be ultimately merged.

2. Being in this world we may know the Supreme Spirit; if there be ignorance of him then complete death ensues; those who know him become immortal.

3. Those who know him as the life of life, the eye of the eye, the ear of the ear, and the mind of the mind, have comprehended the eternal pre-existing Spirit.

4. The supreme Soul is compared to a bridge which cannot be crossed by disease, death, grief, virtue, or vice. Crossing this bridge, the blind cease to be blind, the wounded to be wounded, the afflicted to be afflicted, and on crossing this bridge nights become days; for ever refulgent is the region of the universal Spirit.

5. As flowing rivers are resolved into the sea, losing their names and forms, so the wise, freed from name and form, pass into the divine Spirit, which is greater than the great, He who knows that supreme Spirit becomes spirit.

6. The slayer thinks he slays, the slain
Believes himself destroyed, the thoughts of both
Are false, the soul survives, nor kills, nor dies;
'Tis subtler than the subtlest, greater than

The greatest, infinitely small, yet vast,
 Asleep, yet restless, moving everywhere
 Among the bodies—ever bodiless—
 Think not to grasp it by the reasoning mind ;
 The wicked ne'er can know it ; soul alone
 Knows soul, to none but soul is soul revealed.

7. The soul is compared to a rider in a chariot, the body being the chariot, the intellect the charioteer, the mind the reins, the passions or senses the horses, and the object of sense the roads. The unwise man neglects to apply the reins ; in consequence of which the passions like unrestrained vicious horses, rush about hither and thither, carrying the charioteer wherever they please.

8. As the sun, the eye of the world, is not sullied by the defects of the (human) eye or of external objects, so the inner soul of all beings is not sullied by the misery of the world.

(3). BUDDHISM. (B. C. 543).

1. The remarkable features of Buddhism are,—universal toleration and benevolence, recognition of the common brotherhood of mankind, reverence for every form of organized existence—so that not only every human being, but every living creature however insignificant, has a right to respect and tender treatment—inculcation of the virtues of self-sacrifice, purity, truthfulness, gentleness of speech, humility, patience, and courage.

2. Ten moral prohibitions are given. Five for all, viz., Kill not. Steal not. Commit not adultery. Lie not. Drink no strong drink. The other five are for the ascetics, viz., Eat no food out of season. Abstain from dances, theatres, songs and music. Use no ornaments or perfumes. Abstain from luxurious beds. Receive no gold nor silver. Besides

these, there are six transcendent perfections of conduct which are incumbent on all, *viz.*, 1. Charity or benevolence. 2. Virtue or moral goodness. 3. Patience and forbearance. 4. Fortitude. 5. Meditation. 6. Knowledge.

(4). NYAYA. (B. C. 500.)

1. From false notion proceed partiality and prejudice; thence come the faults of detraction, envy, delusion, intoxication, pride; avarice. Acting with a body, a person commits injury, theft, and unlawful sensualities,—becomes false, harsh and slanderous. This vicious activity produces demerit. But to do acts of charity, benevolence, and service with the body; to be truthful, useful, agreeable in speech, or given to repetition of the Vêda; to be kind, disinterested, and reverential—these produce merit. Hence merit and demerit are fostered by activity. This activity is the cause of vile as well as honourable births. Attendant on birth is pain. That comprises the feeling of distress, trouble, disease and sorrow. Emancipation is the cessation of all these. What intelligent person will not desire emancipation from all pain? For, it is said, food mixed with honey and poison is to be rejected. Pleasure joined with pain is to be avoided.

(5). VEDANTA. (B. C. 500.)

1. The Supreme Being is omniscient. As from that Being every soul is evolved, so to that same Being does every soul return. He, the Supreme Being, consists of joy. This is clear from the Vêda which describes him as the cause of joy; for as those who enrich others must be themselves rich, so there must be abundant joy with him who causes others to rejoice. Again, he, the one God, is the light. He is within the sun and within the eye. He is the ethereal element. He is the life and the breath of life.

2. The Soul is like a king whose ministers
Are body, senses, mind and understanding.
The Soul is wholly separate from these,
Yet witnesses and overlooks their actions.
3. The foolish think the Spirit acts, whereas
The senses are the actors, so the moon
Is thought to move when clouds are passing o'er it.
4. The Soul declares its own condition thus :—
'I am distinct from body, I am free
'From birth, old age, infirmity, and death.'
'I have no senses; I have no connection
'With sound or sight or objects of sensation.
'I am distinct from the mind, and so exempt
'From passion, pride, aversion, fear and pain.
'I have no qualities, I am without
'Activity, and destitute of option,
'Changeless, eternal, formless, without taint,
'For ever free, for ever without stain.
'I, like the boundless ether, permeate
'The universe within, without, abiding
'Always, for ever similar in all.
'Perfect, immovable, without affection,
'Existence, knowledge, undivided bliss,
'Without a second, One, supreme am I.'
5. The saint who has attained to full perfection
Of contemplation, sees the universe
Existing in himself, and with the eye
Of knowledge sees the all as the One Soul.
6. That gain than which there is no greater gain,
That joy than which there is no greater joy,
That lore than which there is no greater lore,
Is the one Brahma*—this is certain truth.

* Supreme Spirit.

7. That which is through, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—know that as Brahma.
8. That which is neither coarse, nor yet minute,
That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—know that indeed as a Brahma.
9. There is one only Being who exists .
Unmoved, yet moving swifter than the mind;
Who far outstrips the senses, though as gods
They strive to reach him; who himself at rest
Transcends the fleetest flight of other beings;
Who, like the air, supports all vital action.
He moves, yet moves not; he is far, yet near;
He is within this universe, and yet
Outside this universe; whomever beholds
All living creatures as in him, and him—
The universal Spirit—as in all,
Henceforth regards no creature with contempt.
10. Him may we know, the ruler of all rulers,
The god of gods, the lord of lords, the greater
Than all the greatest, the resplendent being,
The world's protector, worthy of all homage.
Of him there is not cause nor yet effect.
He is the cause, lord of the lord of causes,
None is there like him, none superior to him,
His power is absolute, yet various,
Dependent on himself, acting with knowledge,
He the one God is hidden in all beings,
Pervades their inner souls and rules their actions,
Dwelling within their hearts, a witness, thinker,
The singly perfect, without qualities.
He is the Universe's maker, he

Its knower, soul and origin of all,
Maker of time, endowed with every virtue,
Omniscient, lord of all embodied beings,
Lord of the triple qualities, the cause
Of man's existence, bondage and release,
Eternal, omnipresent, without parts,
All-knowing, tranquil, spotless, without blame,
The light, the bridge of immortality, -
Subtler than what is subtlest, many-shaped,
One penetrator of the universe,
All-blest, unborn, incomprehensible,
Above, below, between, invisible
To mortals' eyes, the mover of all beings,
Whose name is Glory, matchless, infinite,
The perfect spirit with a thousand heads,
A thousand eyes, a thousand feet, the ruler
Of all that is, that was, that is to be,
Diffused through endless space, yet of the measure
Of a man's thumb, abiding in the heart,
Known only by the heart, whoever knows him
Gains everlasting peace and deathlessness.

11. In this decaying body, made of bones,
Skin, tendons, membranes, muscles, blood, saliva,
Full of putrescence and impurity,
What relish can there be for true enjoyment?
In this weak body, ever liable
To wrath, ambition, avarice, illusion,
To fear, grief, envy, hatred, separation
From those we hold most dear, association
With those we hate; continually exposed
To hunger, thirst, disease, decrepitude,
Emaciation, growth, decline, and death,
What relish can there be for true enjoyment?
The universe is tending to decay,
Grass, trees and animals spring up and die.

But what are they ? Earth's mighty men are gone
 Leaving their joys and glories ; they have passed
 Out of this world into the realm of spirits.
 But what are they ? Beings greater still than these,
 Gods, demigods, and demons, all have gone.
 But what are they ? for others greater still
 Have passed away, vast oceans have been dried,
 Mountains thrown down, the polar star displaced,
 The cords that bind the planets rent asunder,
 The whole earth deluged with a flood of water,
 E'en highest angels driven from their stations.
 In such a world what relish can there be
 For true enjoyment ? deign to rescue us ;
 Thou only art our refuge, holy Lord.

(6). JAINISM. (B. C. 300).

1. There are three "gems" which together effect the soul's liberation, *viz.*, (a) right intuition ; (b) right knowledge ; (c) right conduct. This last consists in observing five duties or vows of self-restraint, thus :— (1) Do not kill or injure ; (2) Do not tell lies ; (3) Steal not ; (4) Be chaste and temperate in thought, word, and deed ; (5) Desire nothing immoderately.

(7). BHAGAVAD-GÍTÁ. (B. C. 1200).

1. The wise grieve not for the departed, nor for those
 who yet survive.
 Ne'er was the time when I was not, nor those, nor
 yonder chiefs, and ne'er
 Shall be the time when all of us shall be not ; as the
 embodied soul

In this corporeal frame moves swiftly on through
boyhood, youth, and age,
So will it pass through other forms hereafter—be not
grieved thereat.

The man whom pain and pleasure, heat and cold
affect not, he is fit

For immortality; whatever is not cannot be, what-
ever is

Can never cease to be. Know this—the Being that
spread this universe

Is indestructible. Who can destroy the Indestructible?
These bodies that inclose the everlasting soul, ins-
crutable.

Immortal, have an end; but he who thinks the soul
can be destroyed,

And he who deems it a destroyer, are alike mistaken; it
Kills not, and is not killed; it is not born, nor doth
it ever die;

It has no past nor future—unproduced, unchanging,
infinite; he

Who knows it fixed, unborn, imperishable, indissoluble,
How can that man destroy another or extinguish
aught below?

As men abandon old and threadbare clothes to put
on others new,

So casts the embodied soul its worn-out frame to
enter other forms.

No dart can pierce it, flame cannot consume it, water
wet it not,

Nor scorching breezes dry it—indestructible, incapable
Of heat or moisture or aridity, eternal, all pervading,
Steadfast, immovable, perpetual, yet imperceptible,
Incomprehensible, unfading, deathless, unimaginable.

2. That holy man who stands immovable
As if erect upon a pinnacle,

His appetites and organs all subdued,
 Sated with knowledge secular and sacred,
 To whom a lump of earth, a stone, or gold,
 To whom friends, relatives, acquaintances,
 Neutrals and enemies, the good and bad,
 Are all alike, is called 'one yoked with God.'

3. Whatever a man's state of mind be at the moment when he leaves the body to that condition does he always go, being made to conform to that. This is the dying *Sanskāra* which delays the passage to heaven.

4. Man is a creature of intelligence, whatever ideas he forms in this life, he becomes so when he departs to another, therefore he should reflect (on God).

5. Entangled in a hundred worldly snares,
 Self-seeking men by ignorance deluded,
 Strive by unrighteous means to pile up riches.
 Then, in their self-complacency, they say,
 'This acquisition I have made to-day,
 That I will gain to-morrow ; so much pelf
 Is hoarded up already, so much more
 Remains that I have yet to treasure up.
 This enemy I have destroyed, him also
 And others in their turn I will despatch.
 I am a lord ; I will enjoy myself ;
 I'm wealthy, noble, strong, successful, happy ;
 I'm absolutely perfect ; no one else
 In all the world can be compared to me.
 Now I will offer up a sacrifice,
 Give gifts with lavish hand and be triumphant.'
 Such men, befooled by endless vain conceits,
 Caught in the meshes of the world's illusion,
 Immersed in sensuality, descend
 Down to the foulest hell of unclean spirits. "

6. Perform all necessary acts, for action
 Is better than inaction, none can live

By sitting still and doing nought; it is
 By action only that a man attains
 Immunity from action. Yet in working
 Ne'er work for recompense; let the act's motive
 Be in the act itself. Know that work
 Proceeds from the Supreme.

(8). THE DHARMA-ŚĀSTRAS, OR LAW-BOOKS.

(B. C. 500).

1. A youth by reverencing his mother gains this terrestrial world; by reverencing his father, the middle world; by constant attention to his spiritual master (guru), the celestial world of Brahmá.

2. A youth who habitually salutes and constantly reveres the aged, prospers in four things,—knowledge, reputation, fame, and strength.

3. Even if confined at home by faithful guardians women are not (really) guarded; but those women who guard themselves by their will, are well guarded.

(9). THE LAW-BOOKS OF MANU. (B. C. 500).

•I. RULES OF CONDUCT.

1. Knowledge, descending from her home divine,
 Said to a holy Bráhman, 'I am come
 To be thy cherished treasure, trust me not
 To scorers, but to careful guardians,
 Pure, self-restrained, and pious; so in them
 I shall be gifted with resistless power'.
2. The man with hoary head is not revered
 As aged by the gods, but only he
 Who has true knowledge; he though young is old.

3. With pain the mother to her child gives birth,
With pain the father rears him ; as he grows
He heaps up cares and thoughts for them both ;
Incurring thus a debt he ne'er can pay,
Though he should strive through centuries of time.
4. Think constantly, O son, how thou mayest please
Thy father, mother, teacher—these obey.
By deep devotion seek thy debt to pay.
This is thy highest duty and religion.
5. Even though wronged, treat not with disrespect
Thy father, mother, teacher, elder brother.
6. From poison thou mayest take the food of life,
The purest gold from lumps of impure earth,
Examples of good conduct from a foe,
Sweet speech and gentleness from e'en a child,
Something from all ; from men of low degree
Lessons of wisdom, if thou humble be.
7. Wound not another, though by him provoked,
Do no one injury by thought or deed,
Utter no word to pain thy fellow creatures.
8. Say what is true, speak not agreeable falsehood.
Treat no one with disdain, with patience bear
Reviling language ; with an angry man
Be never angry ; blessings give for curses.
9. E'en as a driver checks his restive steeds,
Do thou, if thou art wise, restrain thy passions,
Which, running wild, will hurry thee away.
10. When asked, give something, though a very trifle,
Ungrudgingly and with a cheerful heart,
According to thy substance ; only see
That he to whom thou givest worthy be.
11. Pride not thyself on thy religious works,
Give to the poor, but talk not of thy gifts.

- By pride religious merit melts away,
The merit of thy alms by ostentation.
12. Iniquity once practised, like a seed,
Fails not to yield its fruit to him who wrought it,
If not to him, yet to his sons and grandsons.
13. Contentment is the root of happiness,
And discontent the root of misery. . . .
Wouldst thou be happy, be thou moderate.
14. Honour thy food, receive it thankfully,
Eat it contentedly and joyfully,
Ne'er hold it in contempt; avoid excess,
For gluttony is hateful, injures health,
May lead to death, and surely bars the road
To holy merit and celestial bliss.
15. Daily perform thy appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife nor son,
Nor kinsman, will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.
16. Single is every living creature born,
Single he passes to another world,
Single he eats the fruit of evil deeds,
Single the fruit of good; and when he leaves
His body like a log or heap of clay,
Upon the ground, his kinsmen walk away;
Virtue alone stays by him at the tomb
And bears him through the dreary trackless gloom.
17. Depend not on another, rather lean
Upon thyself; trust thine own exertions.

- Subjection to another's will gives pain ;
True happiness consists in self-reliance.
18. Strive to complete the task thou hast commenced ;
Wearied, renew thy efforts once again ;
Again fatigued, once more the work begin,
So shalt thou earn success and fortune win.
19. Never despise thyself, nor yet contemn
Thy own first efforts, though they end in failure ;
Seek fortune with persistency till death,
Nor ever deem her hard to be obtained.
20. Success in every enterprise depends
On Destiny and man combined, the acts
Of Destiny are out of man's control ;
Think not on Destiny, but act thyself.
21. Be courteous to thy guest who visits thee ;
Offer a seat, bed, water, food enough,
According to thy substance, hospitably ;
Naught taking for thyself till he be served ;
Homage to guests brings wealth, fame, life, and heaven.
22. Though thou mayest suffer for thy righteous acts,
Ne'er give thy mind to aught but honest gain.
23. So act in thy brief passage through this world
That thy apparel, speech, and inner store
Of knowledge be adapted to thy age,
Thy occupation, means, and parentage.
24. The man who keeps his senses in control,
His speech, heart, actions pure and ever guarded,
Gains all the fruit of holy study; he
Needs neither penance nor austerity.
25. Contentment, patience under injury,
Self-subjugation, honesty, restraint
Of all the sensual organs, purity,
Devotion, knowledge of the Deity,

Veracity and abstinence from anger,
These form the tenfold summary of duty.

26. Long not for death nor hanker after life ;
Calmly expect thy own appointed time,
E'en as a servant reckons on his hire.
27. This mansion of the soul, composed of earth,
Subject to sorrow and decrepitude,
Inhabited by sicknesses and pains,
Bound by the bonds of ignorance and darkness,
Let a wise man with cheerfulness abandon.
-

II. DUTIES OF WOMEN AND WIVES.

1. In childhood must a father guard his daughter ;
In youth the husband shields his wife ; in age
A mother is protected by her sons—
Ne'er should a woman lean upon herself.
2. Drink, bad companions, absence from her lord,
Rambling about, unseasonable sleep,
Dwelling in other's houses, let her shun—
These are six things which tarnish woman's fame.
3. Then only is a man a perfect man
When he is three—himself, his wife, his son—
For thus have learned men the law declared,
'A husband' is one person with his wife'.
4. And if the wife survives, let her remain
Constant and true, nor sully her fame
E'en by the utterance of another's name.

III. RECOMPENSES OF ACTS.

1. He who perceives the omnipresent God
Is never more enslaved by acts, but he
Who sees him not, can never be released.

2. Those who repeat their vicious acts are doomed
To misery, increasing more and more,
In forms becoming more and more debased.
3. He who by firmness gains the mastery
Over his words, his mind, and his whole body,
Is justly called a triple-governor.
4. Exerting thus a three-fold self-command
Towards himself and every living creature,
Subduing lust and wrath, he may aspire
To that perfection which the good desire.
5. He who with fixed abstraction sees himself
And all things in the universal self
Cannot apply his soul to wickedness.

(10). THE CODE OF YAJNAVALKYA. (A. D. 600).

- 1 Does it not argue folly to expect
Stability in man, who is as transient
As a mere bubble and fragile as a stalk ?
Why should we utter wailings if a frame,
Composed of five material elements,
Is decomposed by force of its own acts,
And once again resolved into its parts ?
The earth, the ocean, and the gods themselves
Must perish, how should not the world
Of mortals, light as froth, obey the law
Of universal death and perish too ?

(11). RAMAYANA. (B. C. 1000).

1. A heavy blow, inflicted by a foe,
Is often easier to bear, than griefs,
However slight, that happen casually.

2. To carry out an enterprise in words
Is easy, to accomplish it by acts
Is the sole test of man's capacity.
3. Truth, justice, and nobility of rank
Are centred in the King; he is a mother,
Father, and benefactor of his subjects.
4. Where'er we walk, Death matches at our side;
Where'er we sit, Death seats himself beside us;
However far we journey, Death continues
Our fellow-traveller and goes with us home.
Men take delight in each returning dawn;
And with admiring gaze, behold the glow
Of sunset. Every season, as it comes,
Fills them with gladness, yet they never reckon
That each recurring season, every day
Fragment by fragment bears their life away.
As drifting logs of wood may haply meet
On Ocean's waters, surging to and fro,
And having met, drift once again apart;
So fleeting is a man's association
With wife and children, relatives and wealth,
So surely must a time of parting come.
5. Whate'er the work a man performs,
The most effective aid to its completion—
The most prolific source of true success—
Is energy without despondency.
6. Fate binds a man with adamantine chords,
And drags him upwards to the highest rank
Or downward to the depths of misery.
7. He who has wealth has strength of intellect;
He who has wealth has depth of erudition;
He who has wealth has nobleness of birth;
He who has wealth has relatives and friends;

He who has wealth is thought a very hero ;
 He who has wealth is rich in every virtue.

(12). MAHA-BHARATA. (B. C. 1200).

1. Thou thinkest ; I am single and alone—
 Perceiving not the great eternal sage
 Who dwells within thy breast. Whatever wrong
 Is done by thee, he sees and notes it all.
2. A wife is half the man, his truest friend—
 A loving wife is a perpetual spring
 Of virtue, pleasure, wealth ; a faithful wife
 Is his best aid in seeking heavenly bliss ;
 A sweetly speaking wife is a companion
 In solitude ; a father in advice ;
 A mother in all seasons of distress ;
 A rest in passing through life's wilderness.
3. An evil-minded man is quick to see
 His neighbour's faults, though small as mustard-seed ;
 But when he turns his eyes towards his own,
 Though large as Bilva fruit, he none descries.
4. Conquer a man who never gives by gifts ;
 Subdue untruthful men by truthfulness ;
 Vanquish an angry man by gentleness ;
 And overcome the evil man by goodness.
5. Triple restraint of thought and word and deed,
 Strict vow of silence, coil of matted hair,
 Close shaven head, garments of skin or bark,
 Keeping of fasts, ablutions, maintenance
 Of sacrificial fires, a hermit's life,
 Emaciation—these are all in vain,
 Unless the inward soul be free from stain.
6. To injure none by thought or word or deed,
 To give to others, and be kind to all—

- This is the constant duty of the good.
High-minded men delight in doing good,
Without a thought of their own interest;
When they confer a benefit on others,
They reckon not on favours in return.
7. An archer shoots an arrow which may kill
One man, or none; but clever men discharge
The shaft of intellect, whose stroke has power
To overwhelm a king and all his kingdom..
8. Two persons will hereafter be exalted
Above the heavens—the man with boundless power
Who yet forbears to use it indiscreetly,
And he who is not rich and yet can give.
9. Sufficient wealth, unbroken health, a friend,
A wife of gentle speech, a docile son,
And learning that subserves some useful end—
These are a living man's six greatest blessings.
10. Good words, good deeds, and beautiful expressions
A wise man ever culls from every quarter,
E'en as a gleaner gathers ears of corn.
11. The gods defend not with a club or shield
The man they wish to favour—but endow him
With wisdom; and the man whom they intend
To ruin, they deprive of understanding;
So that to him all things appear distorted.
Then, when his mind is dulled and he is ripe
To meet his doom, evil appears to him
Like good, and even fortunate events
Turn to his harm and tend to his destruction.
12. To curb the tongue and moderate the speech,
Is held to be the hardest of all tasks.
The words of him who talks too volubly
Have neither substance nor variety.

13. Darts, barbed arrows, iron-headed spears,
However deep they penetrate the flesh,
May be extracted ; but a cutting speech,
That pierces, like a javelin, to the heart,
None can remove ; it lies and rankles there.
14. Repeated sin destroys the understanding,
And he whose reason is impaired, repeats
His sins. The constant practising of virtue
Strengthens the mental faculties, and he
Whose judgment stronger grows, acts always right.
15. Bear railing words with patience, never meet
An angry man with anger, nor return
Reviling for reviling, smite not him "
Who smites thee ; let thy speech and acts be gentle.
16. If thou art wise, seek ease and happiness
In deeds of virtue and of usefulness ;
And ever act in such a way by day,
That in the night thy sleep may tranquil be ;
And so comport thyself when thou art young,
That when thou art grown old, thine age may pass
In calm serenity. So ply thy task
Throughout thy life, that when thy-days are ended,
Thou may'st enjoy eternal bliss hereafter.
17. Reflect that health is transient, death impends,
Ne'er in thy day of youthful strength do aught
To grieve thy conscience, lest when weakness comes,
And thou art on a bed of sickness laid,
Fear and remorse augment thy sufferings.
18. Do naught to others which if done to thee
Would cause thee pain ; this is the sum of duty.
19. By anger, fear, and avarice deluded,
Men do not strive to understand themselves,
Nor ever gain self-knowledge. One is proud
Of rank, and plumes himself upon his birth,

Contemning those of low degree ; another
Boasts of his riches, and disdains the poor ;
Another vaunts his learning, and despising
Men of less wisdom, calls them fools ; a fourth
Piquing himself upon his rectitude,
Is quick to censure other people's faults.
But when the high and low, the rich and poor,
The wise and foolish, worthy and unworthy,
Are borne to their last resting-place—the grave—
When all their troubles end in that last sleep,
And of their earthly bodies naught remains
But fleshless skeletons—can living men
Mark differences between them, or perceive
Distinctions in the dust of birth or form ?
Since all are, therefore, levelled by the grave,
And all must sleep together in the earth—
Why, foolish mortals, do ye wrong each other ?

20. Some who are wealthy perish in their youth,
While others who are fortuneless and needy,
Attain a hundred years ; the prosperous man,
Who lives, oft lacks the power to enjoy his wealth.
21. A king must first subdue himself, and then
Vanquish his enemies. How can a prince
Who cannot rule himself, enthrall his foes ?
To curb the senses, is to conquer self.
22. Who in this world is able to distinguish
The virtuous from the wicked, both alike
The fruitful earth supports, on both alike
The sun pours down his beams, on both alike
Refreshing breezes blow, and both alike
The waters purify ? Not so hereafter—
Then shall the good be severed from the bad ;
Then in a region bright with golden lustre—
Centre of light and immortality—

The righteous after death shall dwell in bliss.
Then a terrific hell awaits the wicked—
Profound abyss of utter misery—
Into the depths of which bad men shall fall
Headlong, and mourn their doom for countless years.

23. He who lets slip his opportunity,
And turns not the occasion to account,
Though he may strive to execute his work,
Finds not again the fitting time for action.
24. Enjoy thou the prosperity of others,
Although thyself unprosperous ; noble men
Take pleasure in their neighbour's happiness.
25. Even to foes who visit us as guests
Due hospitality should be displayed ;
The tree screens with its leaves, the man who fells it.
26. What need has he who subjugates himself
To live secluded in a hermit's cell ?
Where'er resides the self-subduing sage,
That place to him is like a hermitage.
27. Do good to-day, time passes, Death is near.
Death falls upon a man all unawares,
Like a ferocious wolf upon a sheep.
Death comes when his approach is least expected.
Death sometimes seizes ere the work of life
Is finished, or its purposes accomplished.
Death carries off the weak and strong alike,
The brave and timorous, the wise and foolish,
And those whose objects are not yet achieved.
Therefore delay not ; Death may come to-day.
Death will not wait to know if thou art ready,
Or if thy work be done. Be active now,
While thou art young, and time is still thy own.
This very day perform to-morrow's work,
This very morning do thy evening task.

- When duty is discharged, then if thou live,
Honour and happiness will be thy lot,
And if thou die, supreme beatitude.
28. Just as the track of birds that cleave the air
Is not discerned, nor yet the path of fish
That skim the water, so the course of those
Who do good actions, is not always seen.
29. Let none reject the meanest suppliant
Or send him empty-handed from his door.
A gift bestowed on outcasts or on dogs
Is never thrown away or unrequited.
30. Time passes, and the man who older grows
Finds hair and teeth and eyes grow ever older.
One thing alone within him ne'er grows old—
The thirst for riches and the love of gold.
31. This is the sum of all true righteousness—
Treat others, as thou would'st thyself be treated.
Do nothing to thy neighbour, which hereafter
Thou would'st not have thy neighbour do to thee.
In causing pleasure, or in giving pain,
In doing good, or injury to others,
In granting, or refusing a request,
A man obtains a proper rule of action
By looking on his neighbour as himself.
32. Before infirmities creep o'er thy flesh ;
Before decay impairs thy strength and mars
The beauty of thy limbs ; before the Ender,
Whose charioteer is sickness, hastes towards thee,
Breaks up thy fragile frame and ends thy life,
Lay up the only treasure : do good deeds ;
Practise sobriety and self-control ;
Amass that wealth which thieves cannot abstract,
Nor tyrants seize, which follows thee at death,
Which never wastes away, nor is corrupted.

33. Just heaven is not so pleased with costly gifts,
Offered in hope of future recompense,
As with the merest trifle set apart
From honest gains, and sanctified by faith.

(13). KIRATĀRJUNĪYA OF BHARAVI.

1. Better to have a great man for one's foe
Than court association with the low.
2. As drops of bitter medicine, though minute,
May have a salutary force, so words
Though few and painful, uttered seasonably,
May rouse the prostrate energies of those
Who meet misfortune with despondency.
3. Do nothing rashly, want of circumspection
Is the chief cause of failure and disaster.
Fortune, wise lover of the wise, selects
Him for her lord who ere he acts, reflects.
4. The body's truest ornament consists
In knowledge of the truth ; of sacred knowledge
The best embellishment is self-control ;
Of self-control the garniture is courage,
Courage is best embellished by success.
5. To those who travel on the rugged road
Trodden by virtuous and high-minded men,
A fall, if pre-ordained by destiny,
Becomes equivalent to exaltation ;
Such falls cause neither evil nor distress,
The wise make failure equal to success.
6. Would'st thou be eminent, all passion shun,
Drive wrath away by wisdom ; e'en the sun
Ascends not to display his fullest light
Till he has chased away the mists of night.

7. The man who every sacred science knows,
Yet has not strength to keep in check the foes
That rise within him, mars his Fortune's fame
And brings her by his feebleness to shame.
8. Be patient if thou would'st thy ends accomplish,
For like to patience is there no appliance
Effective of success, producing surely
Abundant fruit of actions, never damped
By failure, conquering impediments.
9. The noble-minded dedicate themselves
To the promotion of the happiness
Of others—e'en of those who injure them.
True happiness consists in making happy.
10. As persons though fatigued forbear to seek
Shelter of the fragrant sandal-trees,
If deadly serpents lurk beneath their roots,
So must the intercourse of e'en the virtuous,
If vicious men surround them, be avoided.
11. Wine is averse from secrecy ; it has
A power to bring to light what is concealed—
The hidden qualities both good and bad.
12. Soon as a man is born, an adversary
Confronts him, Death the Ender ; ceaseless troubles
Begin ; his place of birth—the world—
Must one day be abandoned ; hence the wise
Seek the full bliss of freedom from existence.
13. Riches and pleasure are the root of evil ;
Hold them not dear, encourage not their growth ;
They are aggressors hard to be subdued,
Destroyers of all knowledge and of truth.
14. The enemies which rise within the body,
Hard to be overcome—thy evil passions—
Should manfully be fought ; who conquers these
Is equal to the conqueror of worlds.

15. Who trusts the passions finds them base deceivers :
Acting like friends, they are his bitterest foes ;
Causing delight, they do him great unkindness ;
Hard to be shaken off, they yet desert him.
16. The friendship of the bad is like the shade
Of some precipitous bank with crumbling sides,
Which falling buries him who sits beneath.

(14). ŚĪSUFĀLA-BADHA OF MAGHA.

1. He who excites the wrath of foes and then
Sits down inactive, is like a man
Who kindles withered grass and then lies near
While a strong wind is blowing from beyond.
2. Two only sources of success are known—
Wisdom and effort ; make them both thine own
If thou would'st rise and haply gain a throne.
3. The foolish undertake a trifling act
And soon desist, discouraged ; wiser men
Engage in mighty works and persevere.
4. A monarch's weapon is his intellect ;
His minister and servants are his limbs ;
Close secrecy of counsel is his armour ;
Spies are his eyes ; ambassadors, his mouth.
5. Wise men rest not on destiny alone,
Nor yet on manly effort, but on both.
6. A good man's intellect is piercing, yet
Inflicts no wound ; his actions are deliberate,
Yet bold ; his heart is warm, but never burns ;
His speech is eloquent, yet ever true.

(15) THE PURĀṆAS. (A. D. 800 to 1600).

1. When other men are pained the good man grieves—
Such care for others is the highest worship
Of the Supreme Creator of mankind.

The following is the account of Kali or fourth age of the world :—

1. Hear what will happen in the Kali age.
 The usages and institutes of caste,
 Of order and of rank, will not prevail,
 Nor yet the precepts of the triple Vēda.
 Religion will consist in wasting wealth,
 In fasting and performing penances
 At will ; the man who owns most property,
 And lavishly distributes it, will gain
 Dominion over others ; noble rank
 Will give no claim to lordship ; self-willed women
 Will seek their pleasure, and ambitious men
 Fix all their hopes on riches gained by fraud.
 Then women will be fickle and desert
 Their beggared husbands, loving them alone
 Who give them money. Kings instead of guarding
 Will rob their subjects, and abstract the wealth
 Of merchants, under plea of raising taxes.
 Then in the world's last age the rights of men
 Will be confused, no property be safe,
 No joy and no prosperity be lasting.

(16). THE NITI-SĀSTRAS OF BHARTRĪ-HARI.

The attribute most noble of the hand
 Is readiness in giving ; of the head,
 Bending before a teacher ; of the mouth,
 Veracious speaking ; of a victor's arms,
 Undaunted valour ; of the inner heart,
 Pureness the most unsullied ; of the ears,
 Delight in hearing and receiving truth—
 These are adornments of high-minded men
 Better than all the majesty of Empire.

2. Better be thrown from some high peak,
Or dashed to pieces, falling upon rocks ;
Better insert the hand between the fangs
Of an envenomed serpent ; better fall
Into a fiery furnace, than destroy ,
The character by stains of infamy .

(17.) PANCHĀ-TANTRA. (A. D. 600.)

1. Praise not the goodness of the grateful man
Who acts with kindness to his benefactors.
He who does good to those who do him wrong
Alone deserves the epithet of good. '
 2. Hear thou a summary of righteousness,
And ponder well the maxim : Never do
To other persons what would pain thyself,

(18.) HITOPADEŚĀ (A. D. 600.)

1. Even a blockhead may respect inspire,
So long as he is suitably attired ;
A fool may gain esteem among the wise,
So long as he has sense to hold his tongue.
2. Subjection to the senses has been called
The road to ruin, and their subjugation
The path to fortune ; go by which you please.
3. Make the best use of thy prosperity,
And then of thy reverses when they happen.
For good and evil fortune come and go,
Revolving like a wheel in sure rotation.
4. Strive not too anxiously for a subsistence,
Thy Maker will provide thee sustenance ;
No sooner is a human being born
Than milk for his support streams from the breast.

5. How can true happiness proceed from wealth,
Which in its acquisition causes pain ;
In loss, affliction ; in abundance, folly.
 6. By drops of water falling one by one,
Little by little, may a jar be filled ;
Such is the law of all accumulations
Of money, knowledge, and religious merit.
 7. A man may on afflictions' touchstone learn
The worth of his own kindred, wife and servants ;
Also of his own mind and character.
 8. Even a foe, if he perform a kindness,
Should be esteemed a kinsman ; e'en a kinsman,
If he do harm, should be esteemed a foe.
• A malady, though bred within the body,
Does mischief, while a foreign drug that comes
From some far forest does a friendly work.
 9. Whither have gone the rulers of the earth,
With all their armies, all their regal pomp,
And all their stately equipages ? Earth,
That witnessed their departure, still abides.
 10. Thou art thyself a stream whose sacred ford
Is self-restraint, whose water is veracity,
Whose bank is virtue, and whose waves are love ;
Here practise thy ablutions ; by mere water
The inner man can ne'er be purified.
-

PART II.

SELECTIONS FROM THE VISHṆU PURĀṆA, TRANSLATED BY PROFESSOR H. H. WILSON, M. A.

1. Glory to the unchangeable, holy, eternal, supreme Vishṇu, of one universal nature, the mighty over all : the creator, the preserver, and destroyer of the world : to him whose essence is both single and manifold ; who is both subtile and corporeal, indiscrete and discrete : to Vishṇu, the cause of final emancipation ! Glory to the supreme Vishṇu, the cause of the creation, existence, and end of this world ; who is the root of the world, and who consists of the world !

2. We glorify him who is all things ; the lord supreme over all ; unborn, imperishable ; the protector of the mighty ones of creation ; the unperceived, indivisible Néráyana ; the smallest of the small, the largest of the largest, of the elements ; in whom are all things ; who was before existence ; the God who is all beings ; who is the end of ultimate objects ; who is beyond final spirit, and is one with supreme soul ; who is contemplated, as the cause of final liberation, by sages anxious to be free ; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. To him I bow. The cause of the cause ; the cause of the cause of the cause ; the cause of them all : to him I bow. To him who is the enjoyer and thing to be enjoyed ; the creator and thing to be created ; who is the agent and the effect : to that supreme being I bow. The infinite nature of Vishṇu is pure, intelligent, perpetual, unborn, undecayable, inexhaust-

ible, inscrutable, immutable ; it is neither gross nor subtle, nor capable of being defined : to that ever holy nature of Vishṇu I bow.

3: Thou art knowledge of devotion, great knowledge, mystic knowledge, and spiritual knowledge, which confers eternal liberation. Thou art the science of reasoning, the three Védas, the arts' and sciences ; thou art moral and political science. Health and strength, power, victory, happiness are easy of attainment to those upon whom thou smilest. They whom thou desertest are forsaken by truth, by purity, and goodness, by every amiable and excellent quality ; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth, a hero of irresistible prowess. But all his merits and his advantages are converted into worthlessness from whom thou avertest thy face.

4. Anger is the passion of fools ; it becometh not a wise man. Anger is the destruction of all that man obtains, by arduous exertions, of fame and of devout austerities, and prevents the attainment of heaven or of emancipation. Mercy is the might of the righteous.

5. Where there is energy there is prosperity ; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy ? And without energy where is excellence ? Without excellence there can be no vigour or heroism amongst men. He who has neither courage nor strength will be spurned by all ; and he who is universally treated with disgrace must suffer abasement of his intellectual faculties.

6. Hear from me the supreme truth. Birth, infancy, and youth are the portion of all creatures ; and then succeeds gradual and inevitable decay, terminating, with all beings, in

death. The simpleton in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure. But, of a truth, it is pain. For suffering gives delight to those whose vision is darkened by delusion ; as fatigue would be enjoyment to limbs that are incapable of motion. This vile body is a compound of phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities ? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell. The agreeableness of fire is caused by cold : of water, by thirst ; of food, by hunger. By other circumstances their contraries are equally agreeable. For, as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart ; and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost, or burnt, or stolen. Thus, there is great pain in being born. But it is in this way that we deceive ourselves. 'I am yet a child ; but it is my purpose to exert myself when I am a youth. I am yet a youth ; but, when I become old, I will do what is needful for the good of my soul. I am now old ; and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired ?' In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude. They die thirsting. Devoted, in childhood, to play, and, in youth, to pleasure, ignorant and impotent, they find that old age is come upon them. Therefore, even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly, to be freed. Let all your thoughts and affections be fixed on him, who is present in all beings ; and you shall laugh at every care. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain

placidity for ever by propitiating Vishnu, whose adoration is perfect calm. What, here, is difficult of attainment, when he is pleased? Wealth, pleasure, virtue are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom.

7. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain.

8. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him, therefore, who covets the goods of fortune be assiduous in the practice of virtue. Let him who hopes for final liberation learn to look upon all things as equal and the same.

9. Heaven is that which delights the mind; hell is that which gives it pain. Hence vice is called hell; virtue is called heaven. The self-same thing is applicable to the production of pleasure, or pain, of malice, or of anger. That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind.

10. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. The Eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil.

11. Occupy yourself with devotion, abstain from wrong—in act, word, or thought,—to all creatures, human or brute; and equally avoid attachment to any. The sage who gives no cause for alarm to living beings need never apprehend any danger from them.

12. Let a respectable house-holder ever venerate saints, aged persons, and holy teachers. Let him never appropriate another's property, nor address him with the least unkindness. Let him always speak amiably, and with truth, and never make public another's faults. Let him not desire another's prosperity, nor seek his enmity.

13. Let a wise man (ever) speak the truth, when it is agreeable; and, when the truth would inflict pain, let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence. A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next.

14. There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny, still my expectations are unsatisfied, and my soul yearns to behold the descendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end of hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who

has accomplished a course of self-denial falls from perfection, by contracting worldly attachments. How much more likely should one so fall, whose observances are incomplete !

15. Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice, or barley, or gold, or cattle, or women. Abandon, therefore, inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years ; but the love of wealth, the love of life, are not impaired by age.

16. The sovereigns of the earth who, with perishable frames, have possessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests "The earth is mine—it is my son's—it belongs to my dynasty," have, all, passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave ! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority ; they then endeavour to overcome their foes. ' Thus', say they, ' will we conquer the ocean-circled earth,' and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself ? Emancipation from existence is the fruit of self-control.

17. The powerful kings who now are, or who will be, are, all, subject to the same fate ; and the present and the future will perish and be forgotten, like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual appropriation ; and, regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

18. Death is the doom of every one who is born ; fall is the end of exaltation ; union terminates in separation ; and growth tends but to decay. Knowing (all this), wise men are susceptible of neither grief nor joy ; and those who learn their ways are even as they are,—(equally free from pleasure or pain).

19. Riches are accumulated, by men, in modes not incompatible with their peculiar duties ; and they are to be bestowed upon the worthy, and expended in constant sacrifice. There is great trouble in their acquisition ; great care, in their preservation ; great distress, from the want of them ; and great grief, for their loss.

20. The wise man, having investigated the three kinds of worldly pain,—or mental or bodily affliction, and the like,—and having acquired (true) wisdom, and detachment (from human objects), obtains final dissolution. Affliction is multiplied in thousands of shapes, in (the progress of) conception, birth, decay, disease, death, and hell. The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones ; enduring severe pain, even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother's food ; incapable of extending or contracting its limbs, reposing amidst the slime of ordure and urine, every way incommoded, unable to breathe,

endowed with consciousness, and calling to memory many hundred (previous) births. Thus exists the embryo, in profound affliction, bound (to the world) by its (former) works.

21. When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the gadflies wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant, losing, for a time, all sensation, when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like a crawling thing; upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power to drive them away. Many are the pangs attending birth; and (many are those) which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency, in the state of childhood. Enveloped by the gloom of ignorance, and internally bewildered, man knows not whence he is, who he is, whither he goeth, nor what is his nature; by what bonds he is bound; what is to be left undone; what is to be said, and what is to be kept silent; what is righteousness, what is iniquity; in what it consists, or how; what is right, what is wrong; what is virtue, what is vice. Thus, man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions. Ignorance, darkness, inactivity influence those devoid of knowledge, so that pious works are neglected; but hell is the consequence of neglect of (religious) acts, according to the great sages; and the ignorant, therefore, suffer affliction both in this world and in the next.

22. When old age arrives, the body is infirm; the limbs are relaxed; the face is emaciated and shrivelled; the skin is wrinkled, and scantily covers the veins and sinews; the eye discerns not afar off, and the pupil gazes on vacuity; the nostrils are stuffed with hair; the trunk trembles (as it moves); the bones appear beneath the surface; the back is bowed, and the joints are bent; the digestive fire is extinct, and there is little appetite and little vigour; walking, rising, sleeping, sitting are (all,) painful efforts; the ear is dull; the eye is dim; the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and, as death approaches, the things that are perceived even are immediately forgotten. The utterance of a single sentence is fatiguing; and wakefulness is perpetuated by (difficult) breathing, coughing, and (painful) exhaustion. The old man is lifted up by somebody else; he is clothed by somebody else; he is an object of contempt to his servants, his children, and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin; and, dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains which old age is condemned to suffer.

23. The neck droops; the feet and hands are relaxed; the body trembles; the man is, repeatedly, exhausted, subdued, and visited with interrupted knowledge. The principle of selfishness afflicts him, and he thinks: 'what will become of my wealth, my lands, my children, my wife, my servants, my house?' The joints of his limbs are tortured with severe pains, as if cut by a severe saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes, and tosses about his hands and feet; his lips and palate are parched and dry; and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted

with burning heat, and with thirst, and with hunger; and, he, at last, passes away, tortured by the servants of the Judge of the dead, to undergo a renewal of his sufferings in another body. These are the agonies which men have to endure, when they die.

24. Death, sooner or later, is inevitable. As long as a man lives, he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing and preserving wealth, there are many griefs; and so there are in the misfortunes of our friends. Wife, children, servants, house, lands, riches contribute much more to the misery, than to the happiness, of mankind. Where could man, scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered, by the wise, as the remedy of the three-fold class of ills that beset the different stages of life,—conception, birth, and decay,—as characterized by that only happiness which effaces all other kinds of felicity, however abundant, and as being absolute and final. It should, therefore, be the assiduous endeavour of wise men to attain unto God.

25. That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated, and from which all things proceed,—that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Védas, the infinitely subtile, supreme condition of Vishnu. Glory, might, dominion, wisdom, energy, power, and other attributes are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over

finite and infinite, God in individuals and universals, visible and invisible, omnipotent, omni-present, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived, contemplated, and known,—that is, wisdom : all else is ignorance.

26. The mind of man is the cause both of his bondage and his liberation : its addiction to the objects of sense is the means of his bondage ; its separation from the objects of sense is the means of his freedom. The sage who is capable of discriminating knowledge must, therefore, restrain his mind from all the objects of sense, and therewith meditate upon the Supreme Being,—who is one in spirit,—in order to attain liberation. For that Supreme Spirit attracts (to itself) him who meditates upon it, and who is of the same nature ; as the loadstone attracts the iron by the virtue which is common to itself and to its products. Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercises which complete the control of self ; and he whose contemplative devotion is characterized by the property of such absolute perfection is, in truth, a sage, expectant of final liberation from the world.

PART III.

SELECTIONS FROM THE "METRICAL TRANSLATIONS FROM
SANSKRIT WRITERS," BY J. MUIR, D.C.L., LL.D., PH. D.

1. The Lord all creatures' fortunes rules ;
None, weak or strong, His might defies ;
He makes the young and simple wise ;
The wise and learn'd he turns to fools.
2. Good faith and truth are virtue's root ;
From them abundant blessings shoot.
Truth rules supreme on earth, and nought
Surpassing truth can e'er be thought.
All holy rites, all acts austere,
The sacred books which men revere,—
Which duty's laws and forms disclose,—
These books themselves on truth repose.
3. With knowledge, say, what other wealth
Can vie, which neither thieves by stealth
Can take, nor kinsmen make their prey ;
Which lavish'd never wastes away.
4. In scatterings end collections all ;
High towering piles at length must fall ;
In parting every meeting ends ;
To death all life of creatures tends.
The early fall to earth is sure,
Of fruits on trees that hang mature.
Of mortals here behold a type ;
They, too, succumb, for death when ripe.
As houses fall when long decay
Has worn the posts which formed their stay,

So sink men's frames, when age's course
Has undermined their vital force.
The nights which once have passed away,
And mingled with the morning ray,
Return no more,—as streams which blend
With ocean, there for ever end.
Revolving ceaseless, night and day,
The lives of mortals wear away ;
As summer's torrid solar beams
Dry up the ever lessening streams.

5. The tongue discharges shafts of speech,
Which cut and torture those they reach.
They light on none but tender parts,
They burn men's vitals, bones, and hearts :
Let none shoot forth those cruel darts.
6. Most men the things they have, despise,
And others which they have not, prize ;
In winter wish for summer's glow,
In summer long for winter's snow.
7. Amassing wealth with care and pains,
A man the means of action gains.
From wealth a stream of virtuous deeds,—
As copious rills from hills,—proceeds.
But action halts when affluence fails,
As brooks dry up when drought prevails.
Wealth every earthly good procures,
And heavenly bliss itself insures.
For rich men gold, with hand profuse,
Can spend for every pious use.
The wealthy man has troops of friends ;
A flattering crowd before him bends ;
With ardour men his kinship claim ;
With honour all pronounce his name ;

- They call him noble, learned, wise,
And all his words as maxims prize.
8. No man can other's merits know
When he himself has none to show.
9. A spouse devoted, tender, kind,
Bears all her husband's wants in mind,
Consults his case, his wishes meets,
With smiles his advent ever greets.
He knows, when forced abroad to roam,
That all is safe, with her at home.
In doubt, in fear, in want, in grief,
He turns to her, and finds relief.

APPENDIX AND SUPPLEMENT.

1. Neither mother, nor children, nor kinsmen, nor dear familiar friends follow a man in his straits; he departs alone. Deeds alone, good or bad, which he has formerly done, are his fellow travellers when he goes to the next world. The collections of gold and gems which he has made, by good or evil means, do not help him when his body is dissolved. When thou goest thither there is no witness of the deeds which thou hast or hast not done, equal to thine own self.

2. Family, children, and wife, body, and amassed wealth,—all these things are strange to us. What is our own? Our good and bad deeds. Since thou must abandon all and depart without power of resistance, why art thou attached to that which is valueless, and dost not seek thine own proper good? How shalt thou travel alone that road through the wilderness of gloom, where thou shalt find no repose, no support, no provisions, and no guide? No one shall walk behind thee when thou hast set out; thy good and thy evil deeds shall follow thee as thou goest.

3. The streams of rivers, the flowers of trees, the phases of the moon, disappear, but return again; not so the youth of embodied beings.

4. Again the morning (dawns), again the night (arrives). Again the moon rises, again the sun. As time passes away, life too goes; yet who regards his own welfare?

5. Day after day men proceed hence to the abode of Yama (the ruler of the dead); and yet those who remain long for a state of permanence (here); what is more wonderful than this?

6. Who, now, are destitute of sight? Those who do not perceive the future world. Say, say, who are the deafest? Those who do not listen to good advice.

7. Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time.

8. Since life is uncertain, let not a man do at first an act by which, when reclining on his bed, he would be distressed.

9. Men desire the fruit of virtue; virtue itself they do not desire. They do not desire the fruits of sin; but practise sin laboriously.

10. Sin, committed again and again, destroys the understanding; and a man who has lost his understanding constantly practises sin only. Virtue (or holiness), practised again and again, augments the understanding; and he whose understanding is augmented does continually only what is good (or holy).

11. Let a man so act by day, that he may live happily at night. Let him for eight months so act, that he may live happily during the rainy season. In early life let him so act that he may enjoy happiness in his old age. All his

life let him so act that he may enjoy happiness in the next world.

12. Let a man every day examine his conduct, (enquiring thus,) 'what is common to me with the brutes, and what with noble men?'

13. Constantly rising up a man should reflect and ask himself), 'what good thing have I done to-day? The setting sun will carry with it a portion of my life.'

14. Men may easily choose wickedness even in abundance; for the road is smooth and is near at hand. But the immortal gods have placed sweat in front of virtue, and the road to it is long and steep, and rough at first, but when the summit is reached, it then becomes easy, though difficult.

15. How can the man who loves ease obtain knowledge? The seeker of knowledge can have no ease. Either let the lover of ease give up knowledge, or the lover of knowledge relinquish ease.

16. Books are endless, the sciences are many, time is very short, and there are many obstacles: a man should therefore seek for that which is the essence, as a swan seeks to extract the milk which is mixed with water.

17. High birth, heroism, health, beauty, good fortune, and enjoyment, are gained through destiny. The poor, who do not desire them, have many sons, while the rich have none: such is the wonderful action of fate! Creatures have to suffer from pain, fire, water, weapons, hunger, calamities, poison, fever, death, and falls from elevated positions.

18. A rich man is noticed to die while he is quite young; while a poor man lives for a hundred years distressed and worn out. Poor men are seen who are long-lived, while those who are born in a wealthy family perish like moths. For the most part the rich have no power of enjoyment, and those who have food to eat are unable to eat it, owing to

disease in the intestines, while poor men's sticks even are eaten. Hunting, dice, women, drinking, are attachments blamed by the wise; but even very learned men are addicted to them.

19. Thousands of fathers and mothers, and hundreds of sons and wives, are perceived to exist in the world—to whom do they—to whom do we—belong? No one belongs to this man, nor does this man belong to any one. This meeting with wives, relations, friends, has occurred on the way. Where am I? Whither shall I go? Who am I? And why standing here? Why should I mourn anything? So let a man resolve. In this transitory world, with its dear unions, revolving like a wheel, we have met upon our road brothers, mothers, fathers, friends.

20. Many medical men, the readers of medical books alone, are sure to be overcome with sicknesses, along with their dependants. Drinking decoctions and various preparations of butter, they cannot overpass death, as the ocean cannot overpass its shores. And men who are acquainted with elixirs, and who have skilfully applied them, are sure to be broken down by decrepitude like trees crushed by powerful elephants. So, too, ascetics devoted to sacred study, liberal, practising sacrifice, cannot escape decay and death.

21. Neither the days, nor the months, nor the years, nor the half-months, nor the nights of born creatures return. Transient, dependent, man, under the influence of time, travels over the long and everlasting road traversed by all creatures. Either a living man's body passes away from him, or his life passes from his body. He has met his wife and other connections by the way; here there is no perpetual association with any one, not even with one's own body, how much less with any one else.

22. In one place (is heard) the sound of the lute; in another lamentation and weeping. In one place (is found) an assemblage of learned men; in another (is heard) the wraugling of drunkards. In one place (is seen) an enchanting woman; in another a dame whose body is worn out by decay. I know not whether the essence of this world is ambrosia or poison.

23. Friends do not suffice for happiness; nor foes for suffering. Intelligence does not suffice to bring wealth, nor wealth to bring enjoyment.

24. Poor men eat more excellent food than the rich; for hunger gives its sweetness; and this is very rarely to be found among the rich.

25. One thing is the good, another the pleasant. Both objects, though varying, enchain man. It is well with him who of these two embraces the good; but he who chooses the pleasant misses the (highest) end. The good and the pleasant present themselves to man. The wise man considering them, distinguishes them, and chooses the good in preference to the pleasant; but the unthinking man prefers the pleasant as consisting in (present) enjoyment,

26. He who, whether of low or high birth, does not transgress law, but regards virtue, and is mild and modest, is better than a hundred high-born men. Truth, self-restraint, austerity, liberality, abstinence from cruelty, continual adherence to duty,—these qualities always constitute perfect men, and not caste or birth.

27. Liberality, worship, austerity, visiting holy places, learning all these things avail nothing to the man whose heart is not pure.

28. Those high souled men who sin not in thought, word, deed, or intention,—they practise austerity which does not consist in drying up the body. A sage living at home, always clean and adorned, who throughout his life

is merciful—he is freed from his sins. Sinful deeds are not cleansed by abstinence from food and so forth. It is not from eating roots and fruits, nor from silence, nor from fasting, nor by shaving the head, nor by sitting in a hut; nor by wearing matted hair, nor sleeping on the bare ground, nor constant abstinence, nor by tending fire, nor by entering into water, nor sleeping on the ground, nor by knowledge, nor by rites, that decay, death and diseases are averted, and the highest condition is attained. Abstinence from injury and cruelty, truth, austerity, pity—this is what the wise regard as austerity and not the maceration of the body.

29. As fire is kindled into brilliancy when clarified butter is shed upon it, so the man who speaks truth acquires ever greater glory, and becomes daily more prosperous; whilst he who utters falsehood declines continually in glory, and becomes every day more wretched, as fire is extinguished when water is poured upon it. Wherefore a man should speak nothing but truth. A man becomes impure by uttering falsehood.

30. Let a man maintain good conduct. Riches come and go. He whose wealth only is lost suffers no loss; but he who loses his good conduct is indeed lost.

31. Let him who desires great prosperity in respect of wealth, first practise righteousness; for prosperity does not depart from righteousness, as ambrosia does not depart from heaven. Just as a man sets his heart on what is good, all the objects which he has in view are attained; of this there is no doubt. Let him who seeks pleasure and riches, first practise righteousness; for riches and pleasure never depart from righteousness.

32. In wealth there is a small portion of enjoyment; but the highest enjoyment is found in righteousness.

33. All external rights are fruitless to one who is inwardly debased, however energetically he may perform them. A

man who bestowes even the whole of his substance with a defiled heart will thereby acquire no merit of which a good disposition is the only cause.

34. Righteousness is not so delighted by the bestowal of abundant gifts, as it is pleased by small gifts (derived from means) gained justly, and purified by faith. A gift bestowed with contempt, and without faith, is declared by *munis* (sages), who state the truth, to be the worst of gifts.

35. If striving according to his power for a righteous end, a man does not gain it, he undoubtedly attains the merit of it.

36. If a man who has in thought meditated sin does not seek to carry out his intention, he does not receive its punishment; so moralists think.

37. The wise say that the righteousness of all creatures is seated in the mind; let every own therefore seek in his mind the good of all creatures.

38. He who has acquired great wealth, or knowledge, or regal power, and yet displays no arrogance, is called a wise man.

39. Misfortunes do not visit the excellent man who eats moderately, meting out support to those who depend upon him, who sleeps moderately after doing an immense amount of work, and who when asked gives to his enemies.

40. Who is more cruel than the man who alone eats of the best, and wears fine garments, but does not (properly) support those who depend upon him?

41. He who bestows gifts on strangers (with a view to worldly fame), while he suffers his family to live in distress, though he has power (to support them), touches his lips with honey, but swallows poison; such virtue is counterfeit. Even what he does for the sake of his future spiritual body, to the injury of those whom he is bound to maintain, shall bring him ultimate misery both in this life and in the next.

42. A man who repays very largely a benefit conferred on himself is not equal to the first benefactor. He only acts in requital of what has been done for him; the other acts without (this) motive.

43. The man whose heart melts with pity to all creatures, has knowledge, and gains final liberation; which are not attained by matted hair, ashes, and the garb of a mendicant.

44. The gods regard with delight the man who does not utter opprobrious language, or cause it to be uttered; who when struck does not strike again, or cause (his smiter) to be struck; and who does not desire to smite the wicked man. He who when reviled does not say anything either bitter or pleasing, who, through patience, when smitten does not smite again, nor wish any evil to his smiter, in him the gods constantly delight.

45. A good man who regards the welfare of others does not show enmity even when he is being destroyed. Even when it is being cut down, the Sandal tree imparts fragrance to the edge of the axe.

46. A man becomes such as those are with whom he dwells, and as those whose society he loves; and such as he desires to become. Whether he associates with a good man or a bad, with a thief, or an ascetic, he undergoes their influence, as cloth does that of the dye (with which it is brought into contact). A man quickly acquires the character of those among whom he lives, and the places to which he resorts.

47. From not abandoning the wicked, those who themselves are not evil are, from the contact, smitten with a similar punishment. Moist wood, from being mixed with dry, is burnt. Do not, therefore, ally thyself with the wicked.

48. He who teaches one who cannot be taught, or who

waits upon a man who has nothing, or who courts a stingy man, is called a fool.

49. What is broken is with difficulty united; and what is whole is with difficulty broken. But the friendship which has been broken and again cemented, does not continue to be affectionate.

50. Men are easily found, who always say, what is agreeable; but one who speaks, and one who listens to, what is disagreeable but wholesome, are difficult to find. He who adhering to duty, and disregarding what is agreeable or disagreeable to his master, utters disagreeable but wholesome things,—is him a king finds an ally.

51. He who provides for contingencies not yet arrived, and he who has presence of mind, these two prosper, whilst the procrastinator perishes.

52. The man who does not encounter risks, never sees good; but he who faces risks, if he lives, sees good.

53. A man should never despise himself; for brilliant success never attends on the man who is contemned by himself. Do not despise thyself, or set a low value on thyself. My son, a man should not despise himself on account of his former ill successes.

54. The summit of Meru is not very lofty, nor the infernal world very profound, nor the ocean very far to cross, for men who have energy on their side.

55. Men of spirit are never terrified in forests, in impervious woods, in hard calamities, in alarms, or when weapons are uplifted.

56. A wise man should strenuously strive after his own well-being whilst his body is in health, whilst decay is far off, whilst his strength is unbroken, and there is no decay of life; when the house is in flames, what is the use of making an effort to dig a well?

57. A man should at first act with all his might, that he may not afterwards lament the loss of an object which has passed away from him.

58. Neither valour, nor wealth, nor friends, have such power to rescue a man from grief, as a resolute self-commanding spirit.

59. Those men are wise who do not desire the unattainable, who do not love to mourn over what is lost, and are not overwhelmed by calamities.

60. Men, after attaining to one distinguished condition of wealth after another, remain unsatisfied and deluded; but the wise attain contentment.

61. Some men by their birth have more enjoyment, others are very distressed, but I do not see that anywhere in this world any one has perfect enjoyment.

62. Men, after obtaining riches, desire royal power; after getting kingly power, they desire godhead; after obtaining that, they desire the rank of Indra. Thou art wealthy, but neither a king nor a god; but even shouldst thou attain to godhead, and to the rank of Indra, thou wouldst not be content.

63. Desire is never satiated by the enjoyment of the desired objects, just as a fire increases the more by the butter (which is thrown into it). The earth, filled with jewels, gold, cattle, women,—all these things do not suffice for one man. Understanding this, a man should practise quietude and indifference. Happiness is enjoyed by him who abandons that life-long disease, desire, which the wicked cannot abandon, and which does not decay as men decay.

64. As wood is consumed by the fire which springs from it, so a foolish man is ruined by his own innate greediness. The rich live in constant dread of kings, water, fire, thieves, their own kindred, as living creatures live in dread of death. The wealthy man is everywhere preyed upon, as flesh is

by birds in the sky, by wild beasts on earth, and by fish in the water. Wealth brings injury to some men; he who is devoted to the good derived from it does not find (real) good. Wherefore all augmentations of wealth increase avarice and folly; stinginess, pride, fear, and anxiety are considered by the wise to spring from wealth; these are the griefs of embodied beings. And in the acquisition and preservation of wealth, as well as from the decay of it, they endure great suffering; and they even kill others for the sake of it.

65. Fools are addicted to discontent; wise men attain contentment. There is no end of covetousness. Contentment is the highest enjoyment, and it is therefore regarded by wise men as the highest thing. Youth, beauty, life, and accumulated jewels, royal power, and the society of those we love, are all transitory; the wise man will not eagerly covet them. Even he who seeks wealth for pious purposes had better not seek it; for it is better for men not to touch dirt than to wash it off.

66. What is called righteousness (pious action) proceeds from wealth. A man is robbed of his righteousness when his wealth is taken from him. For when this is taken away, for what have we power? Men call the poor man standing beside them cursed. Poverty is a sin in this world, and is not to be praised. A man fallen from virtue, and a poor man, both are sorrowful. I perceive no difference between a poor man and a low man.

67. The poor man, seeking to attain an object, cannot attain it though he strive after it. Riches (or desired objects) are attained by riches, as elephants are captured by elephants. Virtue, pleasure, joy, patience, anger, learning, pride,—all these things spring from riches; from riches springs high birth, and by riches virtue is augmented. The poor man has neither this world nor the next for his portion. The poor man does not properly perform pious acts. From

wealth springs righteousness, as a river from a hill. That man is lean who is meagre as regards horses, cattle, servants, and guests; not he whose bodily frame is meagre.

68. I weighed against each other poverty and royal power. Poverty was found to excel even royal power, being superior in its excellences. The great difference of the two states is this, that the rich man lives in constant trouble, like one who is in the mouth of death. But when a man has abandoned wealth, and is free, and without desire, then neither fire, nor ill fortune, nor death, nor robbers can prevail over him. The gods applaud the man who wanders where he will, who sleeps without bedding, resting upon his arm, and tranquil. The rich man is filled with anger and avarice, deprived of understanding, glances askew, has a withered face, is wicked, knits his eyebrows, bites his under lip, is irascible, and speaks cruel words. Who would like to look upon him, (even) if he wished to bestow as a gift the (whole) earth? Continual union with fortune deludes the unwary man, and sweeps away his understanding, as the autumnal wind the clouds. Then pride of beauty and pride of wealth take possession of him; he (thinks) 'I am of noble birth, I am pure, I am no mere man.' From these three causes his understanding becomes disordered. Being devoted to pleasure, he squanders the means of enjoyment amassed by his father; and becoming impoverished, he thinks it a good thing to lay hold of the property of others. When he has transgressed all bounds, and plunders on every side, then he is driven away by the rulers, as a deer is (driven) by the hunter with his arrows. Without abandoning everything, a man can gain no happiness, nor what is highest, nor sleep without fear. Abandoning all, then, be happy.

69. Rich men who are not intoxicated (by prosperity), young men who are not unsteady, and rulers who are not careless and thoughtless, these are truly great.

70. Let no man seek to exalt himself by censuring others; but let him endeavour, by his own virtues, to become more distinguished than they. Men devoid of merit, but thinking highly of themselves, frequently, through a lack of virtue, reproach others who are virtuous, with faults; and even when admonished, they, under the influence of conceit, esteem themselves more excellent than the mass of men.

71. An evil sentiment, though uttered aloud, ceases to be heard; but an excellent saying, even if uttered in a low tone, attains to distinction. The abundant, empty, talk of proud fools shows what is in them, as the rays of the sun reveal its fiery character.

72. Evil men do not so much like to learn the good qualities of others as their want of virtues. Detractors (or censorious men) do not so much like to speak of a man's good qualities, as of his lack of virtues.

73. A bad man is as much pleased, as a good man is distressed, to speak ill of others.

74. All men are always clever in detecting the faults of others; but they do not know their own; and even if they do, they are deluded in regard to them. Who is a greater fool than he who reproaches another for a fault, which he himself commits; or than he who is angry while he has no power?

75. Innumerable are the men who know the faults of others; a few, too, know their merits. But it is doubtful if any one knows his own faults.

76. Until the ugly man has beheld his face in a mirror, he regards himself as handsomer than others. But when he beholds his deformed visage in the glass, he then discovers the difference between himself and them.

77. Skill in advising others is easily attained by all men. But to practise righteousness themselves is what only a few great men succeed in doing.

78. A tree, which stands by itself, though large, strong and well-rooted, can be overthrown by the wind, and with its trunk be broken down in a moment. But those well-rooted trees, which stand together in a clump, resist the fiercest winds, owing to their mutual support. So, too, the enemies of a single man, though he be possessed of good qualities, regard him as in their power to overwhelm, as the wind can overthrow a solitary tree. Through mutual support and dependence kinsmen flourish as lotuses in a pond. Even a powerful enemy can be destroyed by weak foes combined together, as a honey gatherer is by bees.

79. Threads, though long and thin, if many and similar, can, from their number, always bear many strains; in this is found an emblem of the good.

80. An enemy is in no way to be despised, though he be weak. A little fire burns up an entire forest, by gaining shelter in it. An insignificant enemy disregarded strikes root like a palmyra tree; just as fire thrown into a thicket speedily extends. A little fire sprinkled with butter increases; and a single seed grows into a thousand shoots. Let no one, therefore, despise a little wealth, having learnt that it has many increases and diminutions. An enemy, who though youthful, is no child, but mature, can destroy a careless enemy. When an opportunity is gained, another may uproot him. He who discerns his opportunity is the best of kings.

81. When thou wishest to know thyself, what thou art, look at the tombs, as thou passest along the road. In them lie the bones, and the light dust, of kings, and despots, and sages, and of men who were proud of their high birth, and their wealth, and their renown, and their bodily beauty. But none of these things could ward off (the influence) of time. All mortals find a common grave. Regarding these things, know thyself what thou art.

PART IV.

SELECTIONS FROM "UDANVARGA," A COLLECTION OF VERSES
FROM THE BUDDHIST CANON, BY W. WOODVILLE
ROCKHILL.

IMPERMANENCY.

1. Glory to Him who knows all ! Let there be happiness !

2. Alas ! the impermanency of created things ; what is created is subject to decay. As what has been born must come to destruction, happy they who are at rest !

3. One sees many men in the forenoon, some of whom one will not see in the afternoon ; one sees many men in the afternoon, some of whom one will not see in the next forenoon.

4. Many men and women do die even in their prime ; though men then be called young, what reliance can they place in life ?

5. Some die in the womb, some die at the birth, some gradually decay, some pass away in the vigour of their manhood.

6. Some are old, and some are young, some are grown up ; by degrees they all do disappear, like ripe fruit falling.

7. As the ripe fruit is always filled with the dread of falling, so likewise he who has been born is filled with the fear of death.

8. As a river that is always running swiftly by and never returns are the days of man's life—they depart and come back no more.

9. Joy is fleeting and mixed with pain ; it swiftly disappears, like figures traced on water with a wand.

10. As the waters of a brook, so flow on by day and night the hours of man's life ; it draws nearer and nearer to its end.

11. The end of all that has been hoarded up is to be spent ; the end of what has been lifted up is to be cast down ; the end of meeting is separation ; the end of life is death.

PURITY.

1. The pure man knows not death ; he who is impure dwells with death ; he who is pure will not die ; he who is impure dies repeatedly.

2. The wise man through earnestness, virtue, and purity makes himself an island which no flood can submerge.

AGREEABLE THINGS.

1. Look where you will, there is nothing dearer to man than himself ; therefore as it is the same thing that is dear to you and to others, hurt not others with what pains yourself.

2. To all men this life is dear ; all men fear punishment ; you, who are like unto them, strike not, put not to death.

3. He whose life is one of virtue is praised by the gods ; he in whom there is nothing to be blamed finds perfect joy in heaven.

4. He who observes the law, who is perfectly virtuous, modest, speaking the truth, doing what he ought to do, delights the rest of mankind.

5. He who, doing what he ought to do, and who, extolling the true law, gives to others pleasure, shall find joy in the other world.

6. Therefore what is good and what is not good are separated at death; the unrighteous go to hell, the righteous go to heaven.

MORALITY.

1. The sage, for the sake of acquiring the three kinds of happiness, praiseworthiness, treasures, and to go to the abode of happiness in the other world, watches well his conduct.

2. The sage, besides these objects, watches well his conduct for the sake of acquiring saintliness, most perfect sight, and worldly peace.

3. Morality brings happiness; the body is free from pain; at night one's rest is peaceful, and on awakening one is still happy.

4. The wise, who are charitable, and who observe the (other) moral precepts, acquire by the merit of charity endless happiness in this world and in the other.

5. It is well for him who observes, even unto old age, morality and virtue, and who is a believer: wisdom is the greatest treasure of man; it would be hard indeed for a robber to steal away the merit (of one's good works).

6. He who devotes himself to these three things, morality, meditation, and knowledge, arrives finally at perfect purity, and puts an end to pain and also to existence.

7. The odour of the flower travels not against the wind nor does that of aloe-wood, of incense, or of sandal-wood. The odour of the holy travels even against the wind; all regions are pervaded by the fragrance of the perfect man.

8. How mean is the sweet odour that comes from incense and sandal-wood; the sweet odour of those who possess morality penetrates even heaven.

VIRTUOUS CONDUCT.

1. He who has cast away wickedness in the body, who has cast away wickedness in speech, who has cast away

wickedness in (his) thoughts, has cast away likewise all other stains.

2. He who does what is virtuous in the body, he who is virtuous in his speech, he who is virtuous in his thoughts, will possess the four immeasurable (merits).

3. He who is virtuous in body, speech, and mind, obtains unceasing happiness here and in the other world.

SPEECH.

1. He who says he has not done that which he has done, and he who is a liar, will go to hell; both these men alike, having gone to the next world, will be in a degraded state.

2. He who praises a man who ought to be blamed, and who blames a man worthy of praise, brings sin upon himself with his mouth; he who is sinful will not find happiness.

3. One must only speak what is right, and must not speak evilly; from wicked words comes evil, one ought consequently to use proper language.

4. He who speaks words which bring him no grief and which will do no harm to his neighbour, speaks well.

DEEDS.

1. Better it would be that a man should eat a lump of flaming iron than that one who is unrestrained and who has broken his vows should live on the charity of the land.

2. If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.

3. There exists no spot on the earth, or in the sky, or in the sea, neither is there any in the mountain-clefts, where an evil deed does not bring trouble to the doer.

4. When one has looked at those around him, and has seen their wicked deeds, let him not do likewise; walk not in the way of sin.

5. He who commits crimes, who uses false measures, who

hurts men, or who does any other similar deeds, will by walking in this path fall into a precipice.

6. Whatsoever a man has done, whether it be virtuous or sinful deeds, there are none that are of little importance; they all bear some kind of fruit.

7. As long as men are united, so long will they be the conquerors; but if they would be victorious by other means, they will find out that they will be conquered.

8. The fool of little understanding treats himself as he would an enemy; he does evil deeds which will bear burning fruit.

9. The deed which harms, and of which the reward is received with tears and a downcast face, that deed is not well done.

10. The deed which harms not, and of which the reward is received with joy and happiness, that deed is well done.

11. When a man in the pursuit of his pleasure accomplishes an evil deed, it brings smiles to his face; but when his evil deed has ripened, it brings him sorrow.

12. An evil deed kills not instantly, as does a sword, but it follows the evil doer (even) into the next world.

FAITH.

1. Faith is the greatest treasure of man in this world, for he who in this world observes this law finds happiness; truth has the sweetest of all flavours, and to live according to knowledge is, I declare, the best of lives.

2. The wise man who has real faith, morality, wisdom, and who does keep them present in his mind, casts off all sins; he, I declare, is in the good way.

3. He who has perfect faith and morality, who casts off all avarice, and is liberal, wheresoever he goes, he will be honoured.

4. The wise man in this world holds fast to faith and

wisdom ; these are his greatest treasures ; he casts aside all other riches.

5. One must not associate with him who is without faith, for he is like a dried-up well, which, if it be dug out, only gives muddy, dirty water.

6. Let the wise associate with the faithful, who are like a great and limpid river, like a cool and untroubled lake.

HATRED.

1. Hatred towards those who do no evil and who do not hate, this is the sign of the sinner in this world and in the other.

2. He who smites will be smitten ; he who shows rancour will find rancour ; so likewise from reviling comes reviling, and to him who is angered comes anger.

3. " He abused me, he reviled me, he beat me, he subdued me ; " he who keeps not this in his mind, and is not resentful, will find peace.

4. He who shows hatred to those who hate will never be at peace ; he who is patient with those who hate will find peace ; this is the spirit of religion.

5. He who bears ill-will to those who bear ill-will can never become pure ; but he who feels no ill-will, pacifies them who hate ; as hatred brings misery to mankind, the sage knows no hatred.

MISCELLANEOUS.

1. He who is ashamed of what is not shameful, and not ashamed of what is shameful, who fears what is not fearful, and who fears not what is fearful, that man has wrong views and will be lost.

2. He who formerly was heedless and who afterwards has become careful, like the moon free from clouds, he brightens up the whole world.

3. He who covers up his evil deeds by good deeds brightens up the whole of this world like the moon free from clouds.

4. He who delights not in life, finds no sorrow in death ; he knows the reward of earnestness, and is without pain even in the midst of sorrow.

5. One whose heart is always pure, pure by always confessing his sins, in every act observing the way of purity, will reach perfection.

ANGER.

1. When one has cast off anger, cast off selfishness, leaving behind every description of bondage, without any fondness for name and form, free from everything, he cannot fall into the way of passions.

2. Casting away rising anger, casting away the passions as soon as they show themselves, the steadfast man casting away all ignorance, will find happiness in the perception of the truth.

3. "There is nothing better than to master one's anger." This is a great saying, for pain comes after anger, as it does when one has been burnt with fire.

4. He who is not chaste, without modesty, who gives way to anger, who is without restraint, he who is thus subdued by passion, who is there that cares for him ?

5. Speak the truth ; yield not to anger ; give to him who begs, even though it be but a little : by living up to these three (rules of conduct) thou wilt go to the abode of the gods.

6. He who, having been angered, gives way to anger again, is sinful ; but he who, having been angered, gives way to it no more, has won a mighty victory.

7. Overcome anger by not being angered ; overcome evil by good ; overcome avarice by liberality ; overcome falsehood by truth.

SELF.

1. He who conquers a thousand times a thousand men

in battle, a greater conqueror than he is he who conquers himself.

2. He who by continual control has conquered himself has by this one conquest gained so great a victory that that over the rest of mankind could not add to it.

3. If one in the first place has done that which is right, he can afterwards discipline others to be like himself; if one in the first place has done that which is right, afterwards the wise man and those he shall have disciplined will be free from suffering,

4. If a man would make others as he has made himself, ah! let yourself be well subdued, for it is difficult to subdue one's self.

5. One must give up what is beneficial to the multitude for what is for one's own good; when one has found that which is so greatly beneficial to himself, let him make his own welfare his chief concern.

NUMBERS (OR COMPARISONS).

1. He who lives a hundred years violating all his vows, a life of one single day is better if one observes all his vows.

2. He who lives a hundred years in laziness and slothfulness, a life of one single day is better if one exerts oneself to zealous application.

3. He who lives a hundred years, his mind without aim or object, a life of one single day is better if one is wise and well composed.

4. He who lives a hundred years without perceiving birth and dissolution, a life of one single day is better if one perceives birth and dissolution.

5. He who lives a hundred years without perceiving the end of sin, a life of one single day is better if one perceives the end of sin.

6. He who lives a hundred years without perceiving er-

fect passionlessness, a life of one single day is better if one perceives perfect passionlessness.

7. He who lives a hundred years without perceiving the perfect absence of passion, a life of one single day is better if one perceives the perfect absence of passion.

8. He who for a hundred years makes a thousand sacrifices each month, is not worth the sixteenth part of him who is merciful to beings.

FRIENDSHIP.

1. The wise man should not know him who is without faith, who is avaricious, who stirs up strife, and who slanders; he should not associate with the wicked.

2. The wise man should have as his friends those who have faith, who speak pleasingly, who are attentive, virtuous, and wise; he should associate with the best of men.

3. Do not keep sinful persons as associates, stay not with the wicked; keep virtuous friends, stay with righteous men. If one associates with such as these, he becomes not sinful, but righteous.

4. Associate with them who have listened much, retained much, who reflect, who have faith and wisdom; if one but hearken here to the pleasing words (of these men), he will attain that which surpasses everything.

5. He who associates with what is low is contaminated by (their) sinfulness; he who associates with what is entirely fallen is held down to earth; associating with what is best brings one to righteousness. Keep then to those who will raise you to excellence.

6. If one associates with those best of men who are virtuous, dispassionate, who have the best of knowledge, though one be good, one will arrive at still greater excellence.

7. If those who are not wicked associate with the wicked, there arises an inclination to do evil, which will grow into open acts of wickedness: by associating with those with

whom one ought not to associate, one becomes sinful through their sinfulness.

8. As when an arrow has been dipped in poison, even where the poison has not come in contact with it, it is poisonous, so are those who are clothed in sin, that source of terror: keep not wicked friends.

9. He who is intelligent will with one word know a hundred; the fool with a thousand words will not know a single one.

10. The wise man cares not for fools, he makes not his friends of fools; for he who is fond of the society of fools is led down to hell.

11. If a fool says, "I am a fool," he is wise in that knowledge; but the fool who thinks himself a wise man, he is called "a fool" (indeed).

12. When the fool doth praise and when the wise man doth scorn; the scorn of the wise man is just, but improper is the praise of the fool.

SIGHT.

1. It is easier to see the faults of others than those of oneself; the faults of others are easily seen, for they are sifted like chaff, but one's own faults are difficult to see.

2. Look always at this body as sick and subject to decay, as a wounded man, as changing and impermanent.

3. Look at this body, ornamented with jewels, bracelets, and ear-rings, as diseased and subject to decay, as changing and impermanent.

SIN.

1. The fool who is angered against a pure and sinless person who is without hatred, the sin falls back on him like dust thrown up against the wind.

2. By acts of virtue one is virtuous, by acts of wickedness

one is wicked; a man will perceive himself the consequence of that which he has repeatedly done.

3. If by oneself evil has been done, oneself has all the suffering: if by oneself evil has been left undone, oneself is made pure: one cannot cleanse another; purity and impurity are one's own doings.

4. As the traveller who can see avoids the dangers, so does the wise man avoid the sins of the life in this world.

5. As the merchant who has great treasures and few companions avoids dangerous roads, as he who loves life avoids poison, so let the sage avoid sinfulness.

6. He who has no wound in his hand can take poison in his hand, for poison affects not him who has no wound; so likewise there is no evil for him who does not commit evil.

7. Deeds that are hurtful to oneself and deeds that are wrong are easy to do; deeds that are beneficial and that bring happiness, they are very difficult to do.

8. It is easy for the righteous to do right, it is difficult for the righteous to do evil; it is easy for the wicked to do evil, it is difficult for the elect to do evil.

9. As long as an evil deed has not ripened, the fool thinks that it is sweet; when an evil deed has ripened, then he perceives that it is burning.

10. As long as an evil deed has not ripened, one thinks that it is right; when an evil deed has ripened, then one sees that it is evil.

11. As long as a good deed has not ripened, good seems like evil; when a good deed has ripened, then one perceives it is good.

12. He who has laid up for himself the miseries of sin will find no joy; even if a man has done evil a hundred times, let him not do it again.

13. He who has laid up for himself the felicity of virtue will find joy; if a man had done what is virtuous, let him do it again.

14. He who has done even a little evil experiences in this world and in the other great ruin and a great deal of suffering; it is like poison that has entered into the internal parts.

15. He who has done even a little good finds in this world and in the other happiness and great profit; it is like a seed that has well taken root.

16. When one has seen one's evil deeds, one has sorrow here and one will have sorrow in the other world; the evil-doer has sorrow in both places; he mourns and will greatly sorrow.

17. When one has seen one's righteous deeds, one rejoices here and will also rejoice in the other (world); he who has done what is right rejoices in both places; he is made glad, he will be exceedingly joyful.

DAY AND NIGHT.

1. He whose mind is like troubled water, and who wears the saffron-coloured gown, being without restraint, he is not worthy of the saffron-coloured gown.

2. He who has cast off all impurities, whose mind is attentive to the moral laws, being thus restrained, he is worthy of the saffron-coloured gown.

3. The artful, deceitful, and avaricious man, notwithstanding the colour of his gown, his appearance, and what he may say, has not become the best of men.

4. The man who is always thoughtful, who knows how to be always moderate in his food, he is subject to but little suffering, and his slow digestion prolongs his life.

5. He whose senses are not controlled, who does not know how to be moderate in his food, who is thoughtless and idle, who lives seeking what pleases the eye, is overthrown by his passions as is a weak tree by the wind.

6. He whose senses are well controlled, who knows how to be moderate in his food, who remembers everything and

is diligent, who seeks not after what pleases the eye, is not disturbed by passions, like a mountain unshaken by the wind.

7: In a forest or in a village, on a mountain top or in a valley, in whatever part of the earth an *Ārya* (elect) dwells, that (spot) is agreeable.

8. The holy shine from afar off, like the snowy mountains; the wicked shine not, even though near, like arrows shot in intense darkness.

9. If one associates with the wise, with the holy whose minds are turned to virtue, he obtains great profit, ~~and~~ acquires profound wisdom.

10. As the elephant in battle is patient though pierced by the arrows shot from the bows, so likewise be patient under the unkind words of the crowd.

11. He who frees himself by watchfulness, who leaves in the past all sorrows, one who thus delivers himself of all his bonds, will know no affliction whatever.

12. The wise man destroys all attachments of gods and men, and by being free from all attachment he becomes emancipated from all suffering.

13. It is better in both this world and the other if one has not done evil, for he who does it will suffer; it is good for one to do what is right, for he will have no affliction.

14. If one has not spoken he is blamed; if one has spoken much he is blamed; he who speaks slowly is blamed; there is no one in the world who is not blamed.

15. A man who is only to be blamed, or one who is only to be praised, there is none such; there never has been, there never will be.

16. As mountains and rocks are unshaken by the wind, so likewise the wise man is unmoved by praise or blame.

HAPPINESS.

1. From victory proceeds rancour; the defeated foe is in

misery : if one casts off victory and defeat he will find the happiness of peace.

2. He who causes misery to others in seeking for his own welfare brings without distinction misery on friends and foes.

3. Perform carefully the precepts of the law ; abstain from all evil deeds : he who keeps the law finds happiness in this world and in the other.

4. The rewards of the righteous and of the unrighteous ~~are not~~ the same ; the unrighteous go to hell, the righteous find the way to happiness.

5. He who has been victorious in a hundred battles, and who has overcome all his enemies, is not so great a conqueror, I declare, as he who gives with a pure heart.

6. To abandon desires, to be free of the passions of the world, is happiness ; to subdue the selfish thought of " I " is the greatest happiness.

7. To be virtuous unto old age is happiness ; to live in perfect faith is happiness ; to delight in words of sense is happiness ; to do no evil is happiness.

8. To see the elect is happiness ; to associate with the righteous is happiness ; not to see fools is always happiness.

9. 'Tis as great suffering to be in the company of fools as in that of enemies ; he who associates with fools will repent him of it for a long time.

10. They who have destroyed all desires, who have cleansed their hearts of all cankers, their minds bring them peace, and in peace there is happiness.

11. To associate with those who bring one great profit is happiness ; to be virtuous in the different circumstances of life is happiness ; to be satisfied with no matter how mean a pittance is happiness ; to put an end to all suffering is happiness.

THE MIND.

1. It is good to control the mind, which is difficult to hold, unstable, and which goes where it pleases; with a controlled mind one acquires happiness.

2. Like one deprived of the light of the sun, one's mind wanders about; they who are truly wise hold it in, as one does an elephant with an iron hook.

3. Formerly this mind (of mine) ran about as it wanted, as suited its fancy; now it is orderly, and I hold it in as does the man with a hook a maddened elephant.

4. He whose mind is virtuously inclined will bring happiness on himself, as cannot bring father, mother, and the other relatives.

5. The mind is the leader of its faculties; the mind is swift; the mind is the ruler: if one has either spoken or acted with pure intent, he will find happiness (as surely) as one's shadow follows one's track.

6. He whose mind is not steadfast cannot understand the holy law; he whose faith is fickle cannot acquire perfect wisdom.

7. He who remains seated when it is time to rise, who though strong and young, sits slothfully at home, who is always careless in his thoughts, will not find the road to wisdom.

8. He who knows no evil thoughts, who is kind to all creatures, who is merciful to all living beings, there never arises any ill-feeling in him.

9. He who is kind to all his acquaintances, to all his friends, and to all creatures, and who entertains a spirit of mercy, will greatly increase his happiness.

10. The man who with a joyous mind, without faint-heartedness, observes the laws of virtue, will arrive at perfection and happiness.

11. They whose minds delight in meditation find no en-

joyment in desires; he who is troubled by ~~no~~ affliction whatever will find great joy.

12. He whose mind, like a rock, remains without being moved, who in the midst of passions is without passions, in the midst of anger is without anger, with a mind such as this it is not possible to experience suffering.

13. He who is pure is in safety; he whose mind is subdued and perfectly controlled is happy; all those who have been led astray by brutish instincts will go to hell.

THE BRÁHMANA.

1. It is not by nakedness, by long hair, by dirt, by fasting, or by sleeping on the bare ground, not by dust and dirt, or by devoting oneself to sitting motionless, that men become pure and leave their doubts behind.

2. O fool! what is the use of thy long locks? what is the use of thy garment of skin? Within thee there abides darkness; the outside thou makest clean.

3. He who has cast off all sinfulness, who devotes himself to continual reflection, who has the perfect enlightenment of the destruction of all attachment, he in the three worlds is a Bráhmāna.

4. He who does nothing sinful in body, speech, and mind, who has the three parts well controlled, he, I declare, is a Bráhmāna.

5. He who uses not harsh words, who speaks what is right (true) and pleasing, who is without sinfulness, he, I declare, is a Bráhmāna.

6. He for whom there are no pleasures in the future, who feels no pain on account of those he has left behind, who is immaculate, dispassionate, without sorrow, he, I declare, is a Bráhmāna.

7. He then who, having wisdom, puts an end to his suffering, being without passions, free from everything, he, I declare, is a Bráhmāna.

8. He who has cast off both virtue and vice, who is divested of everything, who is without passion, at peace, he, I declare, is a Bráhmāna.

9. He who, like the moon, is chaste, pure, undefiled, perfectly clear, who has cast off all delight in existence, he, I declare, is a Bráhmāna.

10. He who does not harm any living creature, who does not kill or take part in killing, he, I declare, is a Bráhmāna.

11. He who is tolerant with the intolerant, who patiently endures punishment, who is merciful to all creatures, he, I declare, is a Bráhmāna.

12. He who, casting off what is pleasant and unpleasant, has become cool (*i. e.*, has found contentment), who is without sin, who has overcome the whole world, who is steadfast, he, I declare, is a Bráhmāna.

13. He who thinks not of what is sinful, who does not speak inconsiderately, who lives, his mind free from passion, he, I declare, is a Bráhmāna.

14. The sun shines by day, the moon shines by night, the suit of armour of the king doth shine, the Bráhmāna shines in his meditation.

APPENDIX.

1. The wise man who in the life of the world has gained faith and wisdom has the greatest treasure, compared with which other treasures are contemptible.

2. He who abides in the law, who is perfectly virtuous, who knows how to be modest, who speaks the truth, and who acts (accordingly) himself, in him mankind rejoice.

3. Do nothing sinful, observe most perfect virtue, thoroughly control your mind: this is the doctrine of the Buddha.

4. One should do what is virtuous: if one does not

what is virtuous, he has suffering ; he who has none what is virtuous, in this world and in the other he will find joy.

5. Speak the truth, refrain from anger, give to him who begs, though it be but a little : by observing these three precepts one will ~~be~~ (to dwell) among the gods.

6. By charity one greatly increases one's merit ; by perfect control one retains no enemies ; by being virtuous one casts off sin ; by putting an end to corruption one leaves sorrow behind.

7. Alas ! created things are impermanent ; being born, ~~they are~~ subject to destruction ; what has been born will be destroyed ; happy they who are at rest,

8. The end of all that has been gathered together is to be destroyed ; the end of what has been raised up is to fall ; the end of meeting is separation ; the end of life is death.

9. May the world be happy ; may the years be prosperous, the harvests be plentiful, and may the law reign supreme ; and may maladies and all other visitations be at an end !

PART V.

SELECTIONS FROM THE "ECONOMY OF HUMAN LIFE," BY
AN ANCIENT BRAHMIN;
TRANSLATED BY ROBERT DODSLEY.

• INTRODUCTION.

1. Bow down your heads unto the dust, O ye inhabitants of earth! be silent and receive, with reverence, instruction from on high.

2. All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth for ever.

3. He it is, O man! who hath created thee: thy station on earth is fixed by his appointment: the powers of thy mind are the gift of his goodness: the wonders of thy frame are the work of his hand.

4. Hear then his voice, for it is gracious; and he that obeyeth, shall establish his soul in peace.

CONSIDERATION.

1. Commune with thyself, O man, and consider wherefore thou wast made.

2. Contemplate thy powers, thy wants, and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stran-

ger : repentance shall not visit thee, nor sorrow dwell upon thy cheek.

3. The thoughtless man bridleth not his tongue ; he speaketh at random, and is entangled in the foolishness of his own words.

4. As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see ; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

5. Hearken therefore unto the voice of Consideration ; ~~her words~~ are the words of wisdom, and her paths shall lead thee to truth and safety.

MODESTY.

1. Who art thou, O man, that presumest on thine own wisdom ? or why dost thou vaunt thyself on thine own acquirements ? The first step towards being wise, is to know that thou art ignorant ; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

2. As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

3. The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

4. He relieth not on his own wisdom ; he weigheth the counsels of a friend, and receiveth the benefit thereof.

5. He turneth away his ear from his own praise, and believeth it not ; he is the last in discovering his own perfections.

6. Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

APPLICATION.

1. Since the days that are past are gone for ever, and those that are to come, may not come to thee, it behoveth

thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

2. This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth.

3. Whatsoever thou resolvest to do, do it quickly ; defer not till the evening what the morning may accomplish.

4. Idleness is the parent of want and of pain ; but the labour of virtue bringeth forth pleasure.

5. The hand of diligence defeateth want ; prosperity and success are the industrious man's attendants.

6. Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his counsel ? Even he that hath shut out Idleness from his house ; and hath said unto Sloth, Thou art my enemy.

7. He riseth up early, and lieth down late ; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

EMULATION.

1. If thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

2. The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

3. Endeavour to be first in thy calling, whatever it be ; neither let any one go before thee in well-doing : nevertheless, do not envy the merits of another, but improve thine own talents.

4. Scorn also to depress thy competitor by dishonest or unworthy methods : strive to raise thyself above him only

by excelling him ; so shall thy contest for superiority be crowned with honour, if not with success.

5. By a virtuous emulation the spirit of a man is exalted within him ; he panteth after fame and rejoiceth as a racer to run his course.

6. He riseth like the palm-tree in spite of oppression ; and as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

7. The examples of eminent men are in his visions by night ; and his delight is to follow them all the day long.

PRUDENCE.

1. Hear the words of Prudence, give heed unto her counsels, and store them in thine heart : her maxims are universal, and all the virtues lean upon her : she is the guide and mistress of human life.

2. Put a bridle on thy tongue : set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

3. Let him that scoffeth at the lame, take care that he halt not himself : whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

4. Of much speaking cometh repentance, but in silence is safety.

5. A talkative man is a nuisance to society ; the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

6. Boast not of thyself, for it shall bring contempt upon thee ; neither deride another, for it is dangerous.

7. A bitter jest is the poison of friendship ; and he that cannot restrain his tongue, shall have trouble.

8. Furnish thyself with the proper accommodations belonging to thy condition : yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

9. Let thine own business engage thy attention; leave the care of the state to the governors thereof.

10. Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

11. Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality; he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

12. From the experience of others, do thou learn wisdom; and from their failings correct thine own faults.

13. When thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

14. Refuse the favours of a mercenary man; they will be a snare unto thee; thou shalt never be quit of the obligation.

15. Use not to-day what to-morrow may want; neither leave that to hazard which foresight may provide for or care prevent.

16. Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.

17. The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a thorough enjoyment: never was a wise man wholly unhappy.

FORTITUDE.

1. Perils, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world.

2. It behoveth thee, therefore O child of calamity! early to fortify thy mind with a courage and patience, that thou mayest support, with a becoming resolution, thy allotted portion of human evil.

3. As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so the fortitude of man shall sustain him through all perils.

4. A man of a noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.

5. He hath not suffered his happiness to depend on her smiles, and therefore with her frowns he shall not be dismayed.

6. As a rock on the sea-shore, he standeth firm, and the dashing of the waves disturbeth him not.

7. He raiseth his head like a tower on a hill, and the arrows of fortune drop at his feet.

8. In the instant of danger the courage of his heart sustaineth him; and the steadiness of his mind beareth him out.

9. He meeteth the evils of life as a man that goeth forth into battle, and returneth with victory in his hand.

10. Under the pressure of misfortunes, his calmness alleviates their weight, and his constancy shall surmount them.

CONTENTMENT.

1. Forget not, O man! that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart, who seeth the vanity of all thy wishes, and who often, in mercy, denieth thy requests.

2. The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring! even thine own folly, thine own pride, thine own distempered fancy.

3. Murmur not therefore at the dispensations of God, but correct thine own heart: neither say within thyself, "If I had wealth, or power, or leisure, I should be happy;" for know, they all bring to their several possessors their peculiar inconveniences.

4. The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of

power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

5. But envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

6. To be satisfied with a little is the greatest wisdom; and he that increaseth his riches, increaseth his cares: but a contented mind is a hidden treasure; and trouble findeth it not.

7. Yet if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves, shall not make thee unhappy.

8. But hence shalt thou learn, that the cups of felicity, pure and unmixed, is by no means a draught for mortal man:

TEMPERANCE.

1. The nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven understanding and health.

2. These blessings, if thou possessest, and wouldst preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

3. When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

4. For if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

5. The joy which she promiseth, changeth to madness, and her enjoyments lead on to diseases and death.

HOPE AND FEAR.

1. The promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

2. Nevertheless, let not hope allure, nor fear deter thee from doing that which is right ; so shalt thou be prepared to meet all events with an equal mind.

3. The terrors even of death are no terrors to the good ; he that committeth no evil hath nothing to fear.

4. In all thy undertakings let a reasonable assurance animate thy endeavours ; if thou despairst of success, thou shalt not succeed.

5. Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

6. From fear proceedeth misfortune ; but he that hopeth, helpeth himself.

7. As the ostrich, when pursued, hideth his head, but forgetteth his body ; so the fears of a coward expose him to danger.

8. If thou believest a thing impossible, thy despondency shall make it so ; but he that persevereth, shall overcome all difficulties.

9. A vain hope flattereth the heart of a fool ; but he that is wise pursueth it not.

10. In all thy desires let reason go along with thee, and fix not thy hope beyond the bounds of probability ; so shall success attend thy undertakings, thy heart shall not be vexed with disappointments.

JOY AND GRIEF.

1. Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrows so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe as should raise thee far above, or sink thee much beneath, the balance of moderation.

ANGER.

1. As the whirlwind in its fury teareth up trees, and deformeth the face of nature ; or as an earthquake in its convul-

sions overturñeth whole cities ; so the rage of an angry man throweth mischief around him. Danger and destruction wait on his hand.

2. But consider, and forget not thine own weakness ; so shalt thou pardon the failings of others.

3. If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom ; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

4. Seest thou not that the angry man loseth his understanding ? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

5. Do nothing in a passion. Why wilt thou put to sea in the violence of storm ?

6. If it be difficult to rule thine anger, it is wise to prevent it : avoid therefore all occasions of falling into wrath : or guard thyself against them whenever they occur.

7. A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

8. Harbour not revenge in thy breast, it will torment thy heart, and warp its best inclinations.

9. Be always more ready to forgive than to return an injury : he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

10. A mild answer to an angry man, like water cast upon the fire, abateth his heat ; and from an enemy he shall become thy friend.

11. Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

12. In folly or weakness it always beginneth ; but remember, and be well assured, it seldom concludeth without repentance.

13. On the heels of folly treadeth shame; at the back of anger standeth remorse.

PITY.

1. As blossoms and flowers are strewed upon earth by the hand of spring, as the kindness of summer produceth in perfection the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune.

2. He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

3. Shut not thine ear therefore against the cries of the poor; neither harden thine heart against the calamities of the innocent.

4. When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them.

5. When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation; let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

6. Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

DESIRE AND LOVE.

1. Beware, young man, beware of the allurements of wantonness, and let not the harlot tempt thee to her delights.

2. In the prime of thy life old age shall overtake thee: thy sun shall decline in the morning of thy days.

3. But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

4. Shut not thy bosom to the tenderness of love ; the purity of its flame shall ennoble thy heart, and soften it to receive the fairest impressions.

WOMAN.

1. Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart, so shall the charms of thy mind add lustre to the elegance of thy form : and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

2. In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks ; ah ! hear with caution their seducing words ; guard well thy heart, nor listen to their soft persuasions.

3. Remember that thou art made man's reasonable companion, not the slave of his passion ; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

HUSBAND.

1. Take unto thyself a wife, and obey the ordinance of God ; take unto thyself a wife, and become a faithful member of society.

2. But examine with care, and fix not suddenly. On thy present choice depends thy future happiness.

3. If much of her time is destroyed in dress and adornments ; if she is enamoured with her own beauty, and delighteth in her own praise ; if she laugheth much, and talketh loud ; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men ; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and

suffer not thy soul to be ensnared by the allurements of imagination.

4. But when thou findest sensibility of heart, joined with softness of manners ; an accomplished mind, with a form agreeable to thy fancy ; take her home to thy house, she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

5. O cherish her as a blessing sent thee from heaven. Let the kindness of thy behaviour endear thee to her heart.

6. She is the mistress of thy house ; treat her therefore with respect, that thy servants may obey her.

7. Oppose not her inclination without cause ; she is the partner of thy cares, make her also the companion of thy pleasures.

8. Reprove her faults with gentleness ; exact not her obedience with rigour.

9. Trust thy secrets in her breast ; her counsels are sincere, thou shalt not be deceived.

10. Be faithful to her bed ; for she is the mother of thy children.

11. When pain and sickness assault her, let thy tenderness soothe her affliction ; a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.

12. Consider the tenderness of her sex, the delicacy of her frame ; and be not severe to her weakness, but remember thine own imperfections.

FATHER.

1. Consider thou, who art a parent, the importance of thy trust ; the being thou hast produced, it is thy duty to support.

2. Upon thee also it may depend, whether the child of thy bosom shall be a blessing or a curse to thyself ; a useful or a worthless member to the community.

3. Prepare him early with instruction, and season his mind with the maxims of truth. Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

4. So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

5. A wicked son is a reproach to his father, but he that doth right is an honour to his gray hairs.

6. Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

7. Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

8. Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

9. Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.

10. Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

11. Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

SON.

1. From the creatures of God let man learn wisdom, and apply to himself the instruction they give.

2. Go to the desert, my son; observe the young stork of the wilderness; let him speak to thy heart; he beareth on his wings his aged sire, he lodgeth him with safety, and supplieth him with food.

3. The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales.

4. Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

5. Hear the words of his mouth, for they are spoken for thy good ; give ear to his admonition, for it proceedeth from love.

6. He hath watched for thy welfare, he hath toiled for thy ease ; do honour therefore to his age, and let not his gray hairs be treated with irreverence.

7. Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents ; assist and support them in the decline of life.

8. So shall their hoary heads go down to the grave in peace ; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

BROTHERS.

1. Ye are the children of one father, provided for by his care ; and the breast of one mother hath given you suck.

2. Let the bonds of affection, therefore, unite you, that peace and happiness may dwell in your father's house.

3. And when ye separate in the world, remember the relation that bindeth you to love and unity ; and prefer not a stranger to your own blood.

4. If thy brother is in adversity, assist him : if thy sister is in trouble, forsake her not.

5. So shall the fortunes of thy father contribute to the support of his whole race ; and his care be continued to you all in your love to each other.

WISE AND IGNORANT.

1. The gifts of the understanding are the treasures of God ; and he appointeth to every one his portion, in what measure seemeth good unto himself.

2. Hath he endued thee with wisdom ? hath he enlightened thy mind with the knowledge of truth ? Communicate it to the ignorant, for their instruction ; communicate it to the wise, for thine own improvement.

3. True wisdom is less presuming than folly. The fool is obstinate, and doubteth not ; he knoweth all things but his own ignorance.

4. The pride of emptiness is an abomination ; and to talk much is the foolishness of folly. Nevertheless, it is the part of wisdom to bear impertinence with patience, and to pity absurdity.

5. Yet be not puffed up with thine own conceit, neither boast of superior understanding ; the clearest human knowledge is but blindness and folly.

RICH AND POOR.

1. The man to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favoured, and highly distinguished.

2. He looketh on his wealth with pleasure, because it affordeth him the means to do good.

3. He seeketh out objects of compassion : he enquireth into their wants ; he relieveth with judgment, and without ostentation.

4. The benevolence of his mind is not checked by his fortune ; he rejoiceth therefore in riches, and his joy is blameless.

5. But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

6. His heart is hardened with the love of wealth ; no grief nor distress can make impression upon it.

7. O what are the miseries of poverty, in comparison with the gnawings of this man's heart !

8. Let the poor man comfort himself, yea, rejoice ; for he hath many reasons.

9. He sitteth down to his morsel in peace ; his table is not crowded with flatterers and devourers.

10. He is not embarrassed with a train of dependants, nor teased with the clamours of solicitation.

11. Debarred from the dainties of the rich, he escapeth also their diseases.

12. The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious.

13. His labor preserveth his health, and procureth him a repose to which the downy bed of sloth is a stranger.

14. He limiteth his desires with humility, and the calm of contentment is sweeter to his soul than all the acquisitions of wealth and grandeur.

15. Let not the rich, therefore, presume on his riches; nor the poor, in his poverty, yield to his despondence; for the providence of God dispenseth happiness to them both.

MASTERS AND SERVANTS.

1. Repine not, O man, at the state of servitude: it is the appointment of God, and hath many advantages; it removeth thee from the cares and solitudes of life.

2. The honor of a servant is his fidelity; his highest virtues are submission and obedience.

3. Be patient, therefore, under the reproofs of thy master; and, when he rebuketh thee, answer not again. The silence of thy resignation shall not be forgotten.

4. Be studious of his interests, be diligent in his affairs, and faithful to the trust which he repositeth in thee.

5. Thy time and thy labour belong unto him. Defraud him not therefore, for he payeth thee for them.

6. And thou who art a master, be just to thy servant, if thou expecteth from him fidelity; and reasonable in thy commands, if thou expecteth a ready obedience.

7. The spirit of a man is in him; severity and rigour may create fear, but can never command his love.

8. Mix kindness with reproof, and reason with authority : so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

9. He shall serve thee faithfully from the motive of gratitude ; he shall obey thee cheerfully from the principle of love : and fail not thou, in return, to give his diligence and fidelity their proper reward.

MAGISTRATES AND SUBJECTS.

1. O thou, favourite of heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as a ruler over themselves ; consider the ends and importance of their trust, far more than the dignity and height of thy station.

2. Thou art clothed in purple, and seated on a throne : the crown of majesty investeth thy temples : the sceptre of power is placed in thy hand : but not for thyself were these ensigns given ; not meant for thine own, but the good of thy kingdom.

3. The glory of a king is the welfare of his people ; his power and dominion rest on the hearts of his subjects.

4. His ears are open to the complaints of his subjects ; he restraineth the hand of their oppressors, and delivereth them from their tyranny.

5. His people therefore look up to him as a father, with reverence and love : they consider him as the guardian of all they enjoy.

6. His subjects are faithful, and firm in his cause ; they stand in his defence as a wall of brass ; the army of a tyrant flieth before them as chaff before the wind.

7. Security and peace bless the dwellings of his people ; glory and strength encircle his throne for ever.

BENEVOLENCE.

1. When thou considerest thy wants, when thou be-

holdest thy imperfections, acknowledge His goodness, O son of humanity ! who honoured thee with reason, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

2. Thy food, thy clothing, thy convenience of habitation ; thy protection from the injuries, thy enjoyments of the comforts and the pleasures of life ; all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

3. It is thy duty therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

4. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

5. He enjoyeth the ease and tranquillity of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

6. He openeth not his ear unto slander : the faults and the failings of men give a pain to his heart.

7. His desire is to do good, and he searcheth out the occasions thereof ; in removing the oppressions of another he relieveth himself.

8. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men ; and, from the generosity of his heart, he endeavoureth to promote it.

JUSTICE.

1. The peace of society dependeth on justice ; the happiness of individuals, on the safe enjoyment of all their possessions.

2. Keep the desires of thy heart, therefore, within the bounds of moderation : let the hand of justice lead them aright.

3. Cast not an evil eye on the goods of thy neighbour ; let whatever is his property be sacred from thy touch.

4. In thy dealings with men, be impartial and just ; and do unto them as thou wouldst they should do unto thee.

5. Be faithful to thy trust, and deceive not the man who relieth upon thee ; be assured it is less evil in the sight of God to steal, than to betray.

6. Oppress not the poor, and defraud not of his hire the labouring man.

7. When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation ; nor from the ignorance of the buyer make any advantage.

8. Pay the debts which thou owest, for he who gave thee credit, relied upon thine honour ; and to withhold from him his due, is both mean and unjust.

CHARITY.

1. Happy is the man who hath sown in his breast the seeds of benevolence ; the produce thereof shall be charity and love.

2. From the fountain of his heart shall rise rivers of goodness ; and the streams shall overflow for the benefit of mankind.

3. He assisteth the poor in their trouble ; he rejoiceth in furthering the prosperity of all men.

4. He censureth not his neighbour, he believeth not the tales of envy and malevolence, neither repeateth he their slanders.

5. He forgiveth the injuries of men, he wipeth them from his remembrance ; revenge and malice have no place in his heart.

6. For evil he returneth not evil ; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

7. The griefs and anxieties of men excite his compassion ; he endeavoureth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labour

8. He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

9. He promoteth in his neighbourhood peace and good will, and his name is repeated with praise and benedictions.

GRATITUDE.

1. As the branches of a tree return their sap to the root from whence it arose ; as a river poureth its streams to the sea, where its spring was supplied ; so the heart of a grateful man delighteth in returning a benefit received.

2. He acknowledgeth his obligations with cheerfulness ; he looketh on his benefactor with love and esteem.

3. And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness, he forgetteth it not all the days of his life.

4. But receive not a favour from the hands of the proud : to the selfish and avaricious have no obligation : the vanity of pride shall expose thee to shame, the greediness of avarice shall never be satisfied.

SINCERITY.

1. O thou who art enamoured with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her and forsake her not ; the constancy of thy virtue shall crown thee with honour.

2. The tongue of the sincere is rooted in his heart : hypocrisy and deceit have no place in his words.

3. He blusheth at falsehood, and is confounded ; but, in speaking the truth, he hath a steady eye.

4. He supporteth as a man the dignity of his character ; to the arts of hypocrisy he scorneth to stoop.

5. He is consistent with himself ; he is never embarrassed ; he hath courage enough for truth, but to lie he is afraid.

6. He is far above the meanness of dissimulation ; the words of his mouth are the thoughts of his heart.

7. Yet with prudence and caution he openeth his lips ; he studieth what is right, and speaketh with discretion.

8. He adviseth with friendship, he reproveth with freedom ; and whatsoever he promiseth shall surely be performed.

RELIGION.

1. There is but one God, the author, the creator, the governor of the world, almighty, eternal, and incomprehensible.

2. The providence of God is over all his works ; he ruleth, and directeth with infinite wisdom.

3. "Pay therefore to his wisdom all honour and veneration ; and bow down thyself in humble and submissive obedience to his supreme direction."

4. The Lord is just and righteous, and will judge the earth with equity and truth.

5. O think not, bold man ! because thy punishment is delayed, that the arm of the Lord is weakened ; neither flatter thyself with hopes that he winketh at thy doings.

6. His eye pierceth the secrets of every heart, and he remembereth them for ever ; he respecteth not the persons nor the stations of men.

7. The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution, according to their works.

8. Then shall the wicked tremble and be afraid ; but the heart of the righteous shall rejoice in his judgments.

9. "O fear the Lord, therefore, all the days of thy life, and walk in the paths which he has opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and

gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God."

OF THE HUMAN FRAME AND STRUCTURE.

1. Weak and ignorant as thou art, O man ! humble as thou oughtest to be, O child of the dust ! wouldst thou raise thy thoughts to infinite wisdom ? wouldst thou see omnipotence displayed before thee ? contemplate thine own frame.

2. Fearfully and wonderfully art thou made : praise therefore thy Creator with awe, and rejoice before him with reverence.

3. Wherefore of all creatures art thou only erect, but that thou shouldest behold his works ! wherefore art thou to behold, but that thou mayest admire them ! wherefore to admire, but that thou mayest adore their and thy Creator !

OF THE USE OF THE SENSES.

1. Vaunt not of thy body, because it was first formed ; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls ?

2. Thy soul is the monarch of thy frame ; suffer not its subjects to rebel against it.

3. Why of all things living art thou alone made capable of blushing ? the world shall read thy shame upon thy face ; therefore do nothing shameful.

4. Thou man alone canst speak. Wonder at thy glorious prerogative ; and pay to him who gave it thee a rational and welcome praise, teaching thy children wisdom, instructing the offspring of thy loins in piety.

THE SOUL OF MAN; ITS ORIGIN AND AFFECTIONS.

1. The blessings, O man! of thy external part, are health, vigour, and proportion. The greatest of these is health. What health is to the body, even, that is honesty to the soul.

2. Thought, understanding, reasoning, willing, call not these the soul! they are its actions, but they are not its essence.

3. Raise it not too high, that thou be not despised. Be not thou like unto those who fall by climbing, neither debase it to the sense of brutes; nor be thou like to the horse and the mule, in whom there is no understanding.

4. Suppose not death can shield thee from examination; think not corruption can hide thee from enquiry. He who formed thee of thou knowest not what, can he not raise thee from thou knowest not what again?

OF THE PERIOD AND USES OF HUMAN LIFE.

1. Learn to esteem life as thou oughtest; then art thou near the pinnacle of wisdom.

2. Think not with the fool, that nothing is more valuable; nor believe, with the pretended wise, that thou oughtest to condemn it. Love it not for itself, but for the good it may be of to others.

3. Gold cannot buy it for thee, neither can the mines of diamonds purchase back the moments thou hast now lost of it. Employ the succeeding ones in virtue.

4. A good death is better than an evil life; strive to live therefore as long as thou oughtest, not as long as thou canst. While thy life is to others worth more than thy death, it is thy duty to preserve it.

5. Complain not with the fool of the shortness of thy time: remember that with thy days, thy cares are shortened.

6. He who gave thee life as a blessing, shortened it to

make it more so. To what end would longer life have served thee; wishest thou to have had an opportunity of more vices? as to the good, will not He who limited thy span, be satisfied with the fruits of it?

7. To what end, O child of sorrow! wouldst thou live longer? to breathe, to eat, to see the world? all this thou hast done often already. Too frequent repetition, is it not tiresome? or is it not superfluous?

8. Wouldst thou improve thy wisdom and virtue? Alas! what art thou to know? or who is it shall teach thee? badly thou employest the little thou hast, dare not, therefore, to complain that more is not given thee.

9. Enough hast thou of life, but thou regardest not: thou art not in want of it, O man! but thou art prodigal: thou throwest it lightly away, as if thou hast more than enough; and yet thou repinest that it is not gathered again unto thee.

10. Know that it is not abundance which maketh rich, but economy.

11. The wise continueth to live from his first period; the fool is always beginning.

12. Labour not after riches first, and think thou afterwards wilt enjoy them. He who neglecteth the present moment throws away all that he hath. As the arrow passeth through the heart, while the warrior knew not that it was coming; so shall his life be taken away before he knoweth that he hath it.

13. What then is life, that man should desire it; what is breathing, that he should covet it.

14. Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together; in the beginning it is ignorance, pain is in its middle, and its end is sorrow.

15. It is said grey hairs are revered, and in length of days

is honour. Virtue can add reverence to the bloom of youth ; and without it age plants more wrinkles in the soul than on the forehead.

16. Be virtuous while thou art young, so shall thine age be honoured.

VANITY.

1. What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

2. As the tulip that is gaudy without smell, conspicuous without use ; so is the man who setteth himself up on high, and hath not merit.

3. Do well while thou livest ; but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing of it.

4. The vain delighteth to speak of himself ; but he seeth not that others like not to hear him.

INCONSTANCY.

1. Thou art from the womb of thy mother various and wavering ; from the loins of thy father inheritest thou instability : how then shalt thou be firm ?

2. Those who gave thee a body, furnished it with weakness ; but he who gave thee a soul, armed thee with resolution ; employ it, and thou art wise : be wise and thou art happy.

3. Establish unto thyself principles of action ; and see that thou ever act according to them.

4. First know that thy principles are just ; and then be thou inflexible in the path of them.

5. Was thy mother incontinent, and grieveth it thee to be told of it ? Is frailty in thy wife, and art thou pained at the reproach of it ? he who despiseth thee for it, condemneth himself : art thou answerable for the vices of another ?

JUDGMENT.

1. Disregard not a jewel because thou possessest it : neither enhance thou the value of a thing because it is another's : possession to the wise addeth to the price of it.

2. Esteem not an action because it is done with noise and pomp : the noblest soul is that which doth great things, and is not moved in the doing them.

3. Be more ready to acknowledge a benefit than to revenge an injury ; so shalt thou have more benefits than injuries done unto thee.

4. Be more ready to love than to hate ; so shalt thou be loved by more than hate thee.

5. Be willing to commend, and be slow to censure : so shall praise be upon thy virtues, and the eye of Enmity shall be blind to thy imperfections.

6. When thou dost good, do it because it is good ; not because men esteem it : when thou avoidest evil, flee it because it is evil ; not because men speak against it : be honest for love of honesty and thou shalt be uniformly so : he that doth it without principle, is wavering.

7. Wish rather to be reproved by the wise than to be applauded by him who hath no understanding : when they tell thee of a fault, they suppose thou canst improve ; the other, when he praiseth thee, thinketh thee like unto himself.

8. Wouldst thou enjoy the good-will of all men, let thy own benevolence be universal. If thou obtainest it not by this, no other means could give it thee : and know, though thou hast it not, thou hast the greater pleasure of having merited it.

PRESUMPTION.

1. Pride and meanness seem incompatible ; but man reconcileth contrarieties : he is at once the most miserable and the most arrogant of all creatures.

2. Who is there that judgeth not either too highly of himself, or thinketh too meanly of others.

3. Why art thou unpunished, O man, in thy impiety ! but that this is not the day of retribution.

4. Thou who art happy by the mercy of thy Creator, how darest thou in wantonness put others of his creatures to torture ? beware that it return not upon thee.

5. Do the good that thou knowest, and happiness shall be unto thee ; virtue is more thy business here than wisdom.

COVETOUSNESS.

1. Riches are not worthy a strong attention : an earnest care of obtaining them is therefore unjustifiable.

2. An immoderate desire of riches is a poison lodged in the soul ; it contaminates and destroys every thing that was good in it ; it is no sooner rooted there, than all virtue, all honesty, all natural affection fly before the face of it.

3. The covetous would sell his children for gold : his parents might die ere he would open his coffer : nay, he considereth not himself in respect of it : in the search of happiness he maketh himself unhappy.

4. Thou fool, is not virtue more worth than riches ? Is not guilt more base than poverty ? Enough for his necessities is in the power of every man : be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

5. The earth is barren of good things where she hoardeth up treasure : where gold is in her bowels, there no herb groweth.

6. The covetous serveth his gold, it serveth not him : he possesseth his wealth as the sick doth a fever ; it burneth and tortureth him, and will not quit him until death.

7. Be industrious to procure gold : and be generous in the

disposal of it; man never is so happy as when he giveth happiness to another.

PROFUSION.

1. If there be a vice greater than the hoarding up of riches, it is the employing them to useless purposes.

2. It is more difficult to be well with riches, than to be at ease under the want of them: man governeth himself much easier in poverty than in abundance.

3. Poverty requireth but one virtue, patience to support it: the rich, if he hath not charity, temperance, prudence, and many more, is guilty.

4. Refuse not unto the stranger that which he wanteth; deny not unto thy brother even that which thou wantest thyself.

5. Know there is more delight in being without what thou hast given, than in possessing millions which thou knowest not the use of.

REVENGE.

1. The root of revenge is in the weakness of the soul: the most abject and timorous are the most addicted to it.

2. Who torture those they hate, but cowards? who murder those they rob, but women?

3. The man who meditateth revenge is not content with the mischief he hath received. He addeth to his anguish the punishment due unto another; while he whom he seeketh to hurt, goeth away laughing: he maketh himself merry at this addition to his misery.

4. Revenge is painful in the intent; and it is dangerous in the execution: seldom doth the axe fall where he who lifteth it up intended; and lo! he remembereth not that it must recoil against him.

5. Can the death of thine adversary satiate thy hatred? can the setting him at rest restore thy peace?

6. Wouldst thou make him sorry for his offence, conquer him and spare him : in death he owneth not thy superiority : nor feeleth he more the power of thy wrath.

7. There is nothing so easy as to revenge an offence ; but nothing is so honorable as to pardon it.

8. The greatest victory man can obtain is over himself : he that disdaineth to feel an injury retorteth it upon him who offereth it.

9. When thou meditatest revenge, thou confessest that thou feelest the wrong ; when thou complainest, thou acknowledgest thyself hurt by it ; meanest thou to add this triumph to the pride of thine enemy ?

10. The greater the wrong, the more glory is in pardoning it ; and by how much more justifiable would be revenge, by so much the more honour is in clemency.

11. The revengeful is feared, and therefore he is hated : but he that is endowed with clemency is adored. The praise of his actions remaineth for ever ; and the love of the world attendeth him.

CRUELTY, HATRED, AND ENVY.

1. Revenge is detestable : what then is cruelty ? lo ! it possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.

2. It is not in honour to trample on the object that feareth : it is not in virtue to insult what is beneath it : subdue the insolent, and spare the humble, and thou art at the height of victory.

3. He who feareth all, striketh at all : why are tyrants cruel, but because they live in terror ?

4. That thou mayest not be cruel, set thyself too high for hatred.

5. That thou mayest not be inhuman, place thyself above the reach of envy.

6. When thou enviest the man who possesseth honours; when his titles and his greatness raise thy indignation; seek to know whence they came unto him; enquire by what means he was possessed of them, and thine envy will be turned into pity.

7. If the same fortune were offered unto thee at the same price, be assured if thou wert wise thou wouldst refuse it.

8. If thou seest good things fall to one who deserveth them, thou wilt rejoice in it, for virtue is happy in the prosperity of the virtuous.

9. He who rejoiceth in the happiness of another, increaseth by it his own.

HEAVINESS OF HEART.

1. The soul of the cheerful forceth a smile from the face of affliction; but the despondence of the sad, deadeneth even the brightness of Joy.

2. If thou wouldst avoid what is base; if thou wouldst disdain what is cowardly; if thou wouldst drive from thy heart what is unjust; suffer not sadness to lay hold upon it.

3. For what should man be sorrowful, but for afflictions? why should his heart give up joy, when the causes of it are not removed from him? is not this being miserable for the sake of misery?

4. It is not the occasion that produceth the sorrow; for behold the same thing shall be to another rejoicing.

5. Sadness is against nature, for it troubleth her motions; lo! it rendereth distasteful whatever she hath made amiable.

NOBILITY AND HONOUR.

1. Nobility resideth not but in the soul; nor is there true honour except in virtue.

2. Crimes cannot exalt the man who commits them to real glory; neither can gold make men noble.

3. Hereditary honour is accounted the most noble; but reason speaketh in the cause of him who hath acquired it.

4. A mind disposed to virtue, maketh great the possessor of it, and without titles it will raise him above the vulgar.

5. Is it not better, men should say, why hath not this man a statue! than that they should ask, why he hath one?

6. Pursue that which is honourable, do that which is right, and the applause of thine own conscience will be more joy to thee, than the shouts of millions who know not that thou deservest them.

SCIENCE AND LEARNING.

1. The noble employment of the mind of man is the study of the works of his Creator.

2. To him whom the science of nature delighteth, every object bringeth a proof of his God; every thing that proveth it, giveth cause of adoration.

3. To live and to die; to command and to obey; to do and to suffer; are not these all that thou hast further to care about? Morality shall teach thee these; the Economy of Life shall lay them before thee.

4. Piety to thy God, and benevolence to thy fellow-creatures, are they not thy great duties? what shall teach thee the one like the study of his works? what shall inform thee of the other like understanding thy dependencies.

PROSPERITY AND ADVERSITY.

1. Let not prosperity elate thine heart above measure; neither depress thy soul to the grave, because fortune beareth hard against thee.

2. Her smiles are not stable; therefore build not thy

confidence upon them: her frowns endure not for ever; therefore let hope teach thee patience.

3. To bear adversity well is difficult: but to be temperate in prosperity is the height of wisdom.

4. Good and ill are the tests by which thou art to know thy constancy; nor is there aught else that can tell thee the powers of thine own soul; be therefore upon the watch when they are upon thee.

5. In adversity man seeth himself abandoned by others; he findeth that all his hopes are centred within himself: he rouseth his soul, he encountereth his difficulties, and they yield before him.

6. In prosperity he fancieth himself safe; he thinketh he is beloved of all that smile about his table: he groweth careless and remiss: he seeth not the danger that is before him: he trusteth to others, and in the end they deceive him.

7. Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to endure distress; and afterwards plungeth him into it.

8. Our passions dictate to us in all our extremes: moderation is the effect of wisdom.

9. Be upright in thy whole life; be content in all its changes; so shalt thou make thy profit out of all occurrences; so shall every thing that happeneth unto thee be the source of praise.

10. The wise man maketh every thing the means of advantage; and with the same countenance beholdeth he all the faces of Fortune; he governeth the good, he conquereth the evil; he is unmoved in all.

11. Presume not in prosperity, neither despair in adversity: court not dangers, nor meanly fly from before them: dare to despise whatever will not remain with thee.

12. Let not adversity tear off the wings of Hope; neither let Prosperity obscure the light of prudence.

13. He who despaireth of the end shall never attain unto it: and he who seeth not the pit shall perish therein.

14. As the water that passeth from the mountains kisseth, in its way to the ocean, every field that bordereth the rivers: as it tarrieth not in any place: even so Fortune visiteth the sons of men: her motion is incessant, she will not stay; she is unstable as the winds, how then wilt thou hold her? When she kisseth thee thou art blessed; but behold as thou turnest to thank her, she is gone unto another.

PAIN AND SICKNESS.

1. The sickness of the body affecteth even the soul: the one cannot be in health without the other.

When thy constancy faileth thee, call in thy reason: when thy patience quitteth thee, call in thy hope.

2. To suffer is a necessity entailed upon thy nature; wouldst thou that miracles should protect thee from it? or shalt thou repine because it happeneth unto thee? when lo! it happeneth unto all.

3. It is injustice to expect exception from that thou wert born unto: submit with modesty to the laws of thy condition.

4. Wouldst thou say to the seasons, pass not on lest I grow old? is it not better to suffer well that which thou canst not avoid?

5. Pain that endureth long is moderate; blush therefore to complain of it; that which is violent is short, behold thou seest the end of it.

6. The body was created to be subservient to the soul: whilst thou afflicteth the soul for pain, behold thou settest the body above it.

7. As the wise afflicteth not himself because a thorn leaveth his garment; so the patient grieveth not his soul, because that which covereth it is injured.

DEATH.

1. He hath not spent his life ill who knoweth to die well; neither can he have lost all his time who employeth the last portion of it to his honour.

2. He was not born in vain who dieth as he ought: neither hath he lived unprofitably who dieth happily.

3. Wouldst thou learn to die nobly, let thy vices die before thee. Happy is he who endeth the business of his life before his death: who, when the hour cometh, hath nothing else to do but to die: who wisheth not delay, because he hath no longer use for time.

3. Avoid not death; for it is a weakness: fear it not, for thou understandest not what it is: all that thou certainly knowest is, that it putteth an end to thy sorrows.

5. Think not the longest life the happiest: that which is best employed doth man the most honour; himself shall rejoice after death in the advantages of it.

THOUGHT AND DEED.

Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a thought or deed shall perish,
Not one, but he shall bless or rue.

When by the wind the tree is shaken,
Ther's not a bough or leaf can fall,
But of its falling heed is taken,
By one that sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices rank and rotten,
Springs vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And nature still unfolds the tissue,
Of unseen works by spirit wrought;
And not a work but hath its issue,
With blessing or with evil fraught.

Though thou may'st seem to leave behind thee,
All memory of the sinful past,
Yet, oh, be sure, thy sin shall find thee,
And thou shalt know its fruit at last.

C. R. KENNEDY.

BOOK II.
CHINESE WISDOM.

“The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness.”

Confucius.

CHINESE WISDOM.

—:—:—

PART I.

SELECTIONS FROM THE LIFE AND TEACHINGS OF CONFUCIUS
BY JAMES LEGGE, D. D.

(B. C. 551 TO 478).

1. • CONFUCIAN ANALECTS.

1. A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.

2. If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his prince, he can devote his life; if in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will certainly say that he has.

3. If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults do not fear to abandon them.

4. While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.

5. He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliances of ease: he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified; such a person may be said indeed to love to learn.

6. I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.

7. What constitutes the superior man:—He acts before he speaks, and afterwards speaks according to his actions.

8. Learning without thought is labour lost; thought without learning is perilous.

9. Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.

10. Advance the upright and set aside the crooked, then the people will submit. Advance the crooked, and set aside the upright, then the people will not submit.

11. To see what is right and not to do it, is want of courage.

12. A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness.

13. Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate; things that are past, it is needless to blame.

14. It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence do not fix on one where such prevail, how can he be wise.

15. Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of engagement. The virtuous rest in virtue; the wise desire virtue.

16. It is only the truly virtuous man who can love, and who can hate others.

17. If the will be set on virtue, there will be no practice of wickedness.

18. Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be abstained in the proper way, they should not be avoided.

19. The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.

20. I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person.

21. The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.

22. If a man in morning hear the right way, he may die in the evening without regret.

23. The superior man, in the world, does not set his mind either for nothing, or against anything; what is right he will follow.

24. The superior man thinks of virtue, the small man

thinks of comfort. The superior man thinks of the sanctions of law, the small man thinks of favours *which he may receive*.

25. The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.

26. When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.

27. The superior man wishes to be slow in his words and earnest in his conduct.

28. Virtue is not left to stand above. *He who practises it* will have neighbours.

29. In your conduct be humble; in serving superiors, be respectful; in nourishing the people, be kind; in ordering the people, be just.

30. In regard to the aged, give them rest; in regard to friends, show them sincerity; in regard to the young, treat them tenderly.

31. When the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue.

32. Man is born for uprightness. If a man lose his uprightness, and yet live, his escape *from death* is the effect of mere good fortune.

33. They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who find delight in it.

34. To give one's-self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom. The man of virtue makes the difficulty *to be overcome* his first business, and success only a

subsequent consideration;—this may be called perfect virtue.

35. The wise find delight in water; the virtuous find delight in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.

36. The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

37. The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude.

38. Let the will be set on the path of duty. Let every attainment in what is good be firmly grasped. Let perfect virtue be accorded with. Let relaxation and enjoyment be found in the polite arts.

39. He is simply a man, who in his eager pursuit of knowledge forgets his food, who in the joy of *its attainment* forgets his sorrows, and who does not perceive that old age is coming on.

40. When I walk along with two others, they may serve me as teachers. I will select their good qualities and follow them, their bad qualities and avoid them.

41. Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate.

42. The superior man is satisfied and composed, the mean man is always full of distress.

43. Respectfulness, without rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.

44. When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old ministers and friends are not neglected by them, the people are preserved from meanness.

45. There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety.

46. When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honour are things to be ashamed of.

47. A youth is to be regarded with respect. How do we know that his future will not be equal to *our* present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.

48. The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.

49. What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

50. To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him.

51. Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.

52. When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?

53. Death and life have their determined appointment ; riches and honours depend upon Heaven.

54. Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety :—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers ?

55. He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.

56. *The requisites of Government* are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.

57. If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.

58. Hold faithfulness or sincerity as first principles, and be moving continually to what is right ;—this is the way to exalt one's virtue.

59. By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.

60. The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.

61. The man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country ; he will be distinguished in the Family.

*62. Employ the upright and put aside all the crooked ;—in this way, the crooked can be made to be upright.

63. Faithfully admonish *your friend*, and kindly try to lead him. If you find him impracticable, stop. Do not disgrace yourself.

64. Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.

65. A superior man in regard to what he does not know, shows a cautious reserve.

66. If a superior man love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to *his example*. If he love good faith, the people will not dare not to be sincere.

67. When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.

68. Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.

69. It is in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude uncultivated tribes, these *qualities* may not be neglected.

70. The superior man is affable, but not adulatory; the mean is adulatory, but not affable.

71. The superior man has a dignified ease without pride. The mean man has pride without dignified ease.

72. The firm, the enduring, the simple, and the modest, are near to virtue.

73. The scholar who cherishes the love of comfort, is not fit to be deemed a scholar.

74. The virtuous will be sure to speak *correctly*, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.

75. To be poor without murmuring is difficult. To be rich without being proud is easy.

76. The man; who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement, however far back it extends:—Such a man may be reckoned a COMPLETE man.

77. Speak when it is the time to speak, and so men will not get tired of your speaking. Laugh when there is occasion to be joyful, and so men will not get tired of your laughing. Take when it is consistent with righteousness to do so, and so men will not get tired of your taking.

78. The progress of the superior man is upwards; the progress of the mean man is downwards.

79. In ancient times, men learned with a view to their own improvement. Now-a-days, we learn with a view to the approbation of others.

80. The superior man is modest in his speech, but exceeds in his actions.

81. The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

82. Recompense injury with justice, and recompense kindness with kindness.

83. The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue.

They will even sacrifice their lives to preserve⁴ their virtue complete.

84. If a man take no thought about what is distant, he will find sorrow near at hand.

85. The superior man in *everything* considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth⁵ in humility. He completes it with sincerity. This is indeed a superior man.

86. The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.

87. What the superior man seeks, is in himself. What the mean man seeks, is in others.

88. What you do not want done to yourself, do not do to others.

89. Specious words confound virtue. Want of forbearance in small matters confounds great plans.

90. The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters.

91. I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty; but are troubled with fears of a want of contented repose *among the people in their several places*. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a *contented* repose, there will be no rebellious upsets.

92. There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the

man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:—these are injurious.

93. There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. • To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.

94. . There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of *their superior*:—this is called blindness.

95. There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.

96. There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

97. The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.

98. There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.

99. To be able to practise five things everywhere under Heaven constitutes perfect virtue. Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.

100. The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.

101. Fine words and an insinuating appearance are seldom associated with virtue.

102. Has the superior man his hatreds also? He has his hatreds. He hates those who proclaim the evil of others. He hates the man who being in low station, slanders his superiors. He hates those who have valour *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding.

103. I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are *only* not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.

104. Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they

lose their humility. If you maintain a reserve towards them, they are discontented.

105. The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.

106. When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?

107. The superior man honours the talented and virtuous, and bears with all. He praises the good and pities the incompetent.

108. The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.

109. For one word a man is *often* deemed to be wise and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say.

II, THE GREAT LEARNING.

1. The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

2. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy.

3. From the emperor down to the mass of the people, all must consider the cultivation of the person the root of *everything besides*.

4. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

5. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

6. If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

7. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

8. The cultivation of the person depends on the rectifying of the mind.

9. Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow

and compassion ; partial where they are arrogant and rude. Thus it is that there are few men in the world who love, and at the same time know the bad qualities of *the object of their love*, or who hate, and yet know the excellences of *the object of their hatred*.

10. From the loving *example* of one family, a whole State becomes loving, and from its courtesies, the whole State becomes courteous, while, from the ambition and perverseness of the one man, the whole State may be led to rebellious disorder ;—such is the nature of the influence. This verifies the saying “ Affairs may be ruined by a single sentence ; a kingdom may be settled by its one man.”

11. The ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

12. Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State. In his deportment there is nothing wrong ; he rectifies all the people of the State. When the ruler, as a father, a son, and a brother, is a model, then the people imitate him. The government of his kingdom depends on his regulation of the family.

13. When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial ; when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission ; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

14. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called “The principle, with which, as with a measuring square, to regulate one’s conduct.”

15. When a *prince* loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

16. By gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

17. The ruler will first take pains about *his own* virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

18. Virtue is the root; wealth is the result.

19. The accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

20. The ruler’s words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

21. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—This is weakness.

22. To love those whom men hate, and to hate those whom men love; this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

23. There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

24. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

25. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

26. In a State, *pecuniary* gain is not to be considered to be prosperity, but its prosperity *will* be found in righteousness.

27. When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities *from Heaven*, and injuries *from men*, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.

III. THE DOCTRINE OF THE MEAN.

1. The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the Mean.

2. The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution.

3. Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!

4. The empire, its States, and its families may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet; but the course of the Mean cannot be attained to.

5. The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret. It is only the sage who is able for this.

6. When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others.

7. In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father as I would require my son to serve me: to this I have not attained; to serve my prince as I would require my minister to serve me: to this I have not attained; to serve my elder brother as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity, which marks the superior man?

8. The superior man does what is proper to the station in which he is: he does not desire to go beyond this.

9. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

10. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men.

11. Thus it is that the superior man is quiet and calm, waiting for the appointments of *Heaven*, while the mean man walks in dangerous paths, looking for lucky occurrences.

12. The administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

13. When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

14. Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

15. The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

16. Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practise them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing.

17. To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

18. He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the empire with all its States and families.

19. All who have the government of the empire with its States and families have nine standard rules to follow;—viz., the cultivation of their own characters; the honouring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of men

from a distance; and the kindly cherishing of the princes of the States.

20. By the ruler's cultivation of his own character, the duties of universal obligation are set up. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole empire is brought to revere him.

21. In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

22. When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. This is a way to being trusted by one's friends;—if one is not obedient to his parents, he will not be true to friends. There is a way to being obe-

dient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not understand what is good, he will not attain sincerity in himself.

23. Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

24. To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

25. The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is anything he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or while his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or if his practice fails in earnestness, he will not intermit his labour. If another man succeed in one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

26. Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.

27. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence, given the intelligence, and there shall be the sincerity.

28. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth he may with Heaven and Earth form a ternion.

29. Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

30. Sincerity is that whereby self completion is effected, and its way is that by which man must direct himself.

31. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

32. The possessor of sincerity does not merely accomplish the self completion of himself. With this quality he completes other men and things also. The completing himself shows his perfect virtue. The completing other men and things shows his knowledge. Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. Therefore, whenever he—the entirely sincere man—employs them,—that is, these virtues,—their action will be right. •

33. It is only he, possessed of all sagely qualities, that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

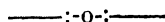
34. All-embracing is he and vast, deep and active as a fountain, sending forth in their due seasons his virtues.

35. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people are all pleased with him.

36. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth.

37. It is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustri-

ous, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognized; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.



PART II.

SELECTIONS FROM THE "MIND OF MENCIUS";

BY THE REV. E. FABER.

(B. C. 325).



1. Form and beauty constitute our heaven-imparted nature; but one must first be a holy man, then can he manifest the true form.

2. The occupying of himself in great matters (as emperor) adds nothing to that which is the real nature of the superior man, and his continuing in poverty (as a beggar) detracts in nowise from it, for his portion is fixed. That which the superior man regards as his nature is benevolence, righteousness, propriety, and intelligence.

3. He who has fathomed his heart knows his nature; if one knows his nature he also knows heaven.

4. Seek, so shalt thou find them; neglect, so shalt thou lose them (*i. e.*, benevolence, righteousness, propriety, and intelligence).

5. There is both a heavenly greatness and a human greatness. Benevolence, righteousness, truth, faith, delight in goodness without weariness, this is heavenly greatness. To be a duke, a minister of state, a privy councillor, this is human greatness. The ancients cultivated heavenly greatness, and human greatness followed thereupon. Those of the present day cultivate heavenly greatness in order to seek human greatness; if they obtain the latter they despise the

former. They labour consequently under an intense delusion, which can result finally in nothing but destruction.

6. Every man has a heart sensible of sympathy, shame, tenderness, and conscientiousness, and he who is without these is simply not a man.

7. The heart of sympathy is the germ of benevolence, the heart of modesty is the germ of righteousness, the heart of tenderness is the germ of propriety, and the heart of conscientiousness is the germ of wisdom.

8. For the culture of the heart there is nothing better than the diminution of our desires.

9. Benevolence (love) is the heart of man, righteousness the way. It is pitiable for man to abandon his way and not follow it, to let slip his heart and not know how again to seek it. When people's fowls or dogs stray away, they know how to seek them again; they have an erring heart, yet they know not how to seek that again. The aim of studies and investigations consists in nothing else than this, only and altogether the seeking of the erring heart.

10. Men for the most part go astray, and at first are able, after so doing, to reform. They are grieved in their hearts and oppressed with anxiety, and act accordingly; it shows itself in their complexion, breaks forth into utterance, and then becomes plainly declared. Thence one discerns that life results from affliction; misery and death, on the contrary, from rest and bliss.

11. He who subjugates men by force subdues not their hearts; external force is inadequate. He who by virtue brings them into submission rejoices their inmost heart and really subdues them.

12. Misfortune comes from Heaven, yet man is able to avert it by means of "change of mind," and by walking in the thoughts and ways of God.

13. No man nor emperor can bestow an empire, but only Heaven alone. One man alone has no power over other men, *i. e.*, over thousands and millions; it must be given him from above.

14. Inasmuch as one preserves his heart and cultivates his essential nature, one serves Heaven.

15. The root of many social and of yet more political evils lies in this, that men are only willing to do and to see great things, whilst they neglect and despise the small. If there is the honest fulfilling of the nearest and the smallest duties, the great will soon offer of themselves.

16. Fortune and misfortune are dependent upon individual (moral) conduct.

“Honour and shame from no condition rise;

Att well your part, there all the honour lies.”

17. He who stops short where he ought not, stops short in everything; he who is niggardly where he ought to be liberal, is mean in everything. He who advances rashly retreats precipitately.

18. The most thorough sincerity has never yet remained without influence, but insincerity cannot possibly acquire influence.

19. Nothing in the whole body is more honourable than the eye; it cannot conceal its evil. If all is right in the breast, the eye beams brightly; if there is wrong in the breast, then the eye is dull. Hear his words and consider his eyes, how can a man conceal himself?

20. They who are always blaming what is not good in others ought to know how great subsequent evils they must meet with. Consequently see to it that thou dost not thyself that which thou condemnest in another.

21. The evil of men is that they fondly wish to be teachers of others. He who teaches others should before all things teach himself, i. e., to be a practical example of his doctrine.

22. Good words are ineffectual where they do not meet with a good reception. The wise listens to the counsels of others, not in order to follow the opinion of every one, but to find that which is right and eternally good. By the use of this is obtained safety and true profit.

23. The superior man is distinguished from other men in this whereby he guards his heart; the superior man guards his heart by benevolence and preserves it by propriety. The benevolent loves men, the man of propriety honours them. He who loves men is straightway beloved by them; he who honours men is forthwith honoured by them.

24. I have never heard of one who made himself crooked making others straight; how much less could one who disgraced himself rectify the empire? The actions of the holy men were not thus. Whether they were remote or near, whether resigning or not, these (the actions) referred simply to the preservation of their personal purity.

25. Between father and son there exists attachment; between sovereign and minister, righteousness; between husband and wife, discrimination; between elder and younger brethren, the observance of rank; between friends, fidelity.

26. All rough handling of a wound gives pain and increases the inflammation. On the other hand, we must not let ourselves be hindered by pain from cleansing and binding up a wound, necessarily also from cutting, burning, sewing up, and such like; but these only in order to bring about a healing of the same. All infliction of pain which does not contribute towards healing is objectionable, even in the slightest degree, and no physician claiming to be humane would permit himself to have recourse to it. The human organization,

especially that of a sufferer, was never intended to furnish physicians with opportunities for experiments. Just so is it with people. Unfortunately in this time of modern progress many various and injurious experiments have been tried in the departments of both social and political organization. It is a pity that the pain of the patient's wounds is unfelt by the physician.

THE WORKS OF GOD.

“There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But God has placed it there.

There's not a star whose twinkling light
Illumes the spreading earth,
And cheers the silent gloom of night,
But mercy gave it birth.

There's not a place on earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found;
For God is everywhere.

Around, beneath, below, and above,
Wherever space extends,
There God displays His boundless love,
And power with mercy blends.”

HEBER.

BOOK III.
GRECIAN WISDOM.

“The life of man is liable to so many changes and accidents, that philosophy does not permit us to glory in prosperity that may endure but for a time. No man can be accounted happy but he whom heaven blesses with success to the last.”

“It is a better thing to be good than to be great, to be truly happy than to be rich. If God give us wealth and power, we ought to use them wisely and enjoy them thankfully ; but we ought not to put our trust in them and depend on them alone for happiness.”

Solon.

“He who has attained to virtue is a wise man. Every one else is lacking in wisdom. The wise man never suffers want, for all things are his. He is at home everywhere, and can accommodate himself to any circumstances.”

“Virtue is entirely dependent upon knowledge, and he is pious, who knows what is right towards God ; he is just, who knows what is right towards men. He is brave, who knows how to treat dangers properly ; he is prudent and wise, who knows how to use what is good and noble, and how to avoid what is evil. In short, all virtues are referred to wisdom or knowledge, which, as far as he is concerned, are one and the same.”

Socrates.

GRECIAN WISDOM

—:o:—

PART I.

SELECTIONS FROM THE "LIVES AND OPINIONS OF EMINENT
PHILOSOPHERS,"—BY DIOGENES LAËRTIUS.

SAYINGS OF THE SEVEN GRECIAN SAGES.

(B. C. 600)

I. THALES.

God is the most ancient of all things, for He had no birth: the world is the most beautiful of things, for it is the work of God: place is the greatest of things, for it contains all things: intellect is the swiftest of things, for it runs through everything: necessity is the strongest of things, for it rules everything: time is the wisest of things, for it finds out every thing.

The most common is Hope; the most profitable, Virtue; the most hurtful, Vice. To know one's self is most difficult; to be ruled by another, most easy; to follow one's own mind, most easy; to be successful, most pleasant. A man may live most virtuously and most justly, if he never does himself what he blames in others. He is happy who is healthy in his body, easy in his circumstances, and well-instructed as to his mind.

Be equally mindful of friends present and absent, and let not any one be able to reproach you with speaking against those who partake of your friendship. Study not to beautify

thy face, but thy mind. Enrich not thyself by unjust means. Conceal thy domestic ills. Cherish thy parents. All the assistance that you give to your parents, the same you have a right to expect from your children. Entertain not evil. Perjury is no worse than adultery. Idleness is troublesome. Intemperance, hurtful. Ignorance, intolerable. Be not idle though rich.

He said also that there was no difference between life and death. "Why, then," said some one to him, "do not you die?" "Because," said he, "it does make no difference."

2. SOLON.

Speech is the image of action. He is a king who hath power. Laws are like cobwebs, for if any trifling or powerless thing fall into them, they hold it fast; but if a thing of any size fall into them, it breaks through the meshes and escapes. That city is the best governed, where the people as eagerly prosecute wrongs done to others as to themselves. That family is the most esteemed, wherein wealth is gotten not unjustly, kept not unfaithfully, expended not with repentance. Observe honesty in thy conversation more strictly than oath. Lie not, but speak the truth. Pay attention to matters of importance. Procure not friends in haste, nor procured, part with in haste. Rule, after you have first learnt to submit to rule. Advise not what is most agreeable, but what is best. Make reason your guide. Do not associate with the wicked. Honour the Gods. Reverence your parents. Seek excess in nothing.

When he was lamenting his son who was dead, some one said to him, "You do no good by weeping," he replied, "But that is the very reason why I weep, because I do no good."

3. CHILO.

It is difficult to be silent about secrets, to make good use of one's leisure, and to be able to submit to injustice: also to

rule one's tongue, especially at a banquet, and not to speak ill of one's neighbours; for if one does so, one is sure to hear what one will not like. Know thyself. Threaten none, for that is like a woman. Be more prompt to go to one's friends in adversity than in prosperity. Make a moderate display at one's marriage. Speak not evil of the dead. Honour old age. Keep a watch upon one's self. Prefer punishment to disgraceful gain; for the one is painful but once, but the other for one's whole life. Laugh not at a person in misfortune. If one is strong he should also be merciful, so that one's neighbours may respect one rather than fear one. Learn how to regulate one's own house well. Let not one's tongue outrun one's sense. Restrain anger. Dislike not divination. Desire not what is impossible. Make not too much haste on one's road. When speaking, gesticulate not with the hand, for that is like a madman. Obey the Laws. Love quiet.

Being asked in what educated men differed from those who were illiterate, he said, "In good hopes."

4. PITTACUS.

It is a hard thing to be really a good man. You may seek a long time, but you will not be able to find an honest man. Watch your opportunity. Use thy friends. What thou seest wrong in thy neighbour, avoid thyself. Restore what is committed to thy trust. Do not say beforehand what you are going to do, for if you fail, you will be laughed at. Do not reproach a man with his misfortunes, fearing lest Nemesis may overtake you. Forbear to speak evil not only of your friends, but also of your enemies. It is a part of wise men, before difficult circumstances arise, to provide for their not arising; and it is the part of brave men to make the best of existing circumstances. Practise piety, with temperance. Power shows the man. Even the Gods can not strive against necessity. Acquire honesty, love, disci-

pline, temperance, prudence, truth, faith, experience, dexterity, diligence, economy, and piety.

Some people once asked him what thing was very grateful? and he replied, "Time."—What was uncertain? "The future."—What was trusty? "The land."—What was treacherous? "The sea." Being once asked what was best, he replied, "To do what one is doing at the moment well."

5. BIAS.

He is unfortunate who cannot bear misfortune. It shows a diseased mind to desire such things as cannot be obtained, and to be unmindful of the misery of others. Hope is pleasant. It is better to decide a difference between our enemies than our friends; for one of the friends will become an enemy, and one of the enemies, a friend. Choose the course which you adopt with deliberation; but when you have adopted it, then persevere in it with firmness. Do not speak fast, for that shows folly. Love prudence. Do not praise an undeserving man, because of his riches. Accept of things, having procured them by persuasion, not by force. Whatever good fortune befalls you, attribute it to the Gods. Great riches come to many men by chance. Most men are wicked. Cherish wisdom as a means of travelling from youth to old age, for it is most lasting than any other possession.

Being asked what was difficult, he said,^a—"To bear a change of fortune for the worse with magnanimity."

6. CLEOBULUS.

Ignorance and talkativeness bear the chief sway among men. Opportunity is the most powerful. Do not be fickle, or ungrateful. Men ought to give their daughters in marriage while they are girls in age, but women in sense; as indicating by this that girls ought to be well educated. One ought to serve a friend that he may become a greater friend; and an enemy, to make him a friend. One ought to guard

- against giving one's friends occasions to blame one, and one's enemies opportunity of plotting against one. When a man goes out of his house, he should consider what he is going to do; and when he comes home again he should consider what he has done.

Keep your bodies in health by exercise. Be fond of hearing rather than of talking. Be fond of learning rather than unwilling to learn. Speak well of people. Be a friend to virtue, a stranger to vice. Govern thy tongue. Avoid injustice. Give the best advice in one's power to one's country. Be superior to pleasure. Do nothing by force. Instruct one's children. Be ready for reconciliation after quarrels. Caress not one's wife, nor quarrel with her when strangers are present, for to do the one is a sign of folly, and to do the latter is downright madness. Chastise not a servant while elated with drink, for so doing one will appear to be drunk one's self. Marry from among one's equals, for if one takes a wife of a higher rank than one's self, one will have one's connexions for one's masters. Laugh not at those who are being reprov'd, for so one will be detested by them. Be not haughty when prosperous. Be not desponding when in difficulties. Learn to bear the changes of fortune with magnanimity.

One of his sayings was, "Moderation is the best thing."

7. PERIANDER.

We ought not to do anything for the sake of money; for we ought only to acquire such gains as are allowable. Consideration is all. Tranquillity is a good thing. Rashness is dangerous. Pleasures are transitory, but honour is immortal. Be moderate when prosperous, but prudent when unfortunate. Be the same to your friends when they are prosperous, and when they are unfortunate. Whatever you agree to do, observe. Do not divulge secrets. Punish not only those who do wrong, but those who intend to do

so. Study to be worthy of your parents. Conceal thy misfortunes, that it may not make thy friends repeat it in after times.

He said that those who wished to wield absolute power in safety, should be guarded by the good will of their countrymen, and not by arms.

PART II.

SELECTIONS FROM THE "ENCYCLOPÆDIA METROPOLITANA,"
BY SAMUEL TAYLOR COLERIDGE.

ÆSOP. (B. C. 560.)

"Worship God, my son," said he, "with care, with reverence, and with a sincerity of heart, void of all hypocrisy or ostentation; for know He is omnipotent as He is true. Have a care even of your most private actions and thoughts; for God always sees you, and against you your conscience is always ready to bear witness. Prudence, as well as nature dictates, that while you do all the good in your power to all persons whatever, you should pay the same honour to your parents which you expect your children should pay to you; and prefer your relations before strangers in the exercise of your good offices. Nevertheless, where you cannot be beneficial be not ruinous to any one. Words signify actions and thoughts; there must be no impurity in either. Be careful of childish or impotent affections; but follow the dictates of your reason, and you are safe. Be still assiduous to learn, as long as anything is left unknown to you; and value wisdom before money. The human mind requires cultivation as do the plants of the field; the improvement of our reason assimilates us to angels; the neglect of it changes us into beasts. Wisdom and virtue are the only permanent and inviolable good; but the study of these, without the practice, is nothing. Think not, however, that asperity of aspect necessarily designates wisdom; for wisdom makes us serious, but not severe. It is one degree of virtue

not to be vicious. Keep thy faith with all men ; and avoid a lie to man, for that is an offence to God. Measure your words ; for great talkers have no respect for either honesty or truth. Frequent the society of good men, for the sake of their manners, as well as their virtues. Be careful of the worldly maxim that there is something good in evil ; for profitable knavery and starving honesty is a mistake ; virtue and justice are ever eventually productive of good and profit. Admit not that restless passion, curiosity for the affairs of others, but attend to your own business. Speak ill of no one ; and no more indulge in the hearing of calumnies than be the instrument of reporting them ; for those who love the one, commonly practise the other. Intend honestly, and leave the event to God. Despair not in adversity, and exult not in prosperity, for everything is changeable. There are three things of which you will never repent—being early and industrious at your business ; learning good things ; and obliging good men. Remember that is done best which is done in season ; watch therefore for opportunities of doing good. Love and honour kings, princes, and magistrates ; for they who punish the guilty and protect the innocent form the band which holds society together.”

PART III.

SELECTIONS FROM "SOCRATES AND THE SOCRATIC SCHOOLS,"
BY O. J. REICHEL, B. C. L., M. A.'

SOCRATES. (B. C. 469-399).

1. Nothing is so necessary as self-examination, to discover what we really know, and what we only seem to know. Nothing is more indispensable for the practical duties for life, than to become acquainted with the state of our inner self, with the extent of our knowledge and capacities, with our defects and with our needs.

2. The ordinary notion that there are many kinds of virtue is incorrect. Virtue is in truth but one. Even the difference between one person and another, one time of life and another, one sex and another, is no proof of the contrary. For in all cases it is one and the same thing, which makes the conduct virtuous, and in all persons the same disposition for virtue must be assumed to exist. The main point therefore is to cultivate this disposition by education. Some may bring with them more, and others fewer talents for any particular activity, but all alike require exercise and education, and those who have the most talents, require it most, or else they will be lost in ruinous errors. Now, since there is no greater obstacle to true knowledge than imaginary knowledge, it follows that in a moral point of view nothing can be more necessary than self-knowledge, so that the dark semblance of knowledge may be dispelled and human wants and needs may be brought to light.

3. Right action will follow from knowledge, just as bad conduct follows from want of knowledge, and he who knows himself will, without fail, do what is right, just as he who is ignorant of himself will, without fail, do what is wrong. The man of knowledge can alone do anything that can last; he alone is useful and deserves esteem. In short, knowledge is the proof of all moral action; want of knowledge, the cause of every vice, indeed if it were possible wittingly to do evil, it would be better to do so than to commit it unwittingly; for in the latter case the first condition of all right action—a moral state of mind—would be found wanting, whilst in the former case it would be there, the doer being only faithless to it for the moment.

4. All virtue is knowledge; and he is virtuous, just, brave, and so forth, who knows what is good and right.

5. The good is nothing else but what is advantageous, the beautiful nothing else but what is useful, and everything is accordingly good and beautiful in relation to the objects for which it is best fitted.

6. We should aim at being continent, because the continent man has a more pleasant life than the incontinent: we should inure ourselves to hardships, because the hardy man is more healthy, and because he can more easily avoid dangers, and gain honour and glory: we should be modest, because boasting does harm and disgrace. We should be on good terms with our relatives, because it is absurd to harm ourselves by those who have been given us for our good; we should try to secure good friends, since a good friend is the most useful possession. We should not withdraw from public affairs, since the well-being of the community is the well-being of the individual; we should obey the laws, since obedience is productive of the greatest good to ourselves and to the state; and we should abstain from wrong, since wrong is always punished in the end. In short, we should live vir-

tuously, because virtue carries off the greatest rewards both with God and man.

7. Man can only become master of himself by being independent of his wants, and by the exercise of his powers; while depending on the conditions and pleasures of the body, he resembles a slave. The philosopher who considers knowledge to be the highest good, will naturally insist upon the mind's devoting itself to the pursuit of truth, in preference to every other thing, without allowing its meditations to be disturbed by the desires and appetites of the senses: the less value he attaches to external things and the more closely he perceives happiness to be bound up with the intellectual condition of man, the more pressing will he feel the call to carry these principles into practice, by really becoming independent of the external world.

8. As the soul, without being visible, visibly affects the body, so God affects the world. As the soul exercises unlimited dominion over the small portion of the world which belongs to it—its individual body—so God exercises dominion over the whole world. As the soul is present in all parts of its body, so God is in the Universe. And if the soul, notwithstanding the limitations by which it is confined, can perceive what is distant, and have thoughts of the most varied kinds, surely the knowledge and care of God must be able to embrace the whole universe at once.

9. True virtue and right actions are only possible when they spring from personal conviction. A man should spend his life in examining the current notions regarding morals, in testing their truth, and seeking for their reasons.

10. A man must be clear about himself, and be sure of his own moral well-being before he interferes with that of others and with the community.

SOCRATIC SCHOOLS.

CYNIC MORALS.

1. Nothing is good but virtue, nothing bad but vice, and what is neither the one or the other is for man indifferent. There can be but one good for every thing—the good which belongs to it. The only real thing which belongs to man is mind: everything else is a matter of chance. Man's mental and moral powers therefore are alone free to act. Intelligence and virtue constitute the only armour which can protect man against all the attacks of chance, and that man alone is free who obeys nothing external and listens to no call from without.

2. Thus man requires nothing to make him happy but virtue. All else he may learn to despise, so as to become content with virtue alone. For what is wealth without virtue? A prey for flatterers and venal charms, a stimulus to avarice, the root of all evil, the fountain of untold crimes and deeds of shame, a possession for ants and dung-beetles, without either glory or enjoyment. Indeed what else can wealth be but this, if it is true that it is incompatible with virtue? What is honour and shame? The talk of fools, about which no child of reason will trouble himself. For in truth the very opposite to what we think is true. Honour amongst men is an evil. To be despised by them is good, since it keeps us back from vain attempts. Glory only falls to his lot, who seeks her not. What is death? Clearly not an evil. For only what is bad is an evil. And death, we do not experience to be an evil, since we have no further experience when we are dead. All these things are then only empty fancies, nothing more. Wisdom consists in raising one's thoughts above them. The most worthless and the most harmful thing is—what men most covet—pleasure. Where the love of pleasure gives rise to unbridled passion, as in love, there no means can be too violent to eradicate it.

And on the contrary, what most men are afraid of labour and toil, are good, because labour and toil alone bring man to a healthy state, and thus make him independent.

3. Everything excepting virtue and vice is indifferent for us, and we ought to be indifferent to everything. Only those who rise above poverty and wealth, shame and honour, ease and fatigue, life and death, and who are prepared to submit to any condition and state in life, who fear no one, and trouble themselves about nothing—only such as these can be secure against misfortunes; only such as these can be free and happy.

4. Faultless and love-inspiring, a wise man is unmoved by fortune. An image of the divinity, he lives with the Gods. His whole life is a festival, and the Gods, whose friend he is, bestow on him everything. The opposite is the case with the bulk of mankind, most of whom are mentally deformed, the slaves of fancies, and divided only by a very narrow line from madmen. Misery and stupidity are the universal fate of mortals. All mankind are divided into two classes. Innumerable fools stand opposite to a small number of wise men. A small minority alone is happy in intelligence and virtue. The rest live in misfortune and folly, and, to add to their misfortune, only the smallest part of them are conscious of their deplorable state.

5. The reproaches of enemies teach man to know himself, and the best way of taking revenge on enemies is to amend one's faults.

6. To be free in every respect, the wise man must be fettered and hampered by no relations to others. He must satisfy his social wants by himself alone, or he will be dependent on others, and nothing which is out of his power ought to influence his happiness.

7. The man who is really free can never be a slave—for a slave is one who is afraid—and for the same reason a

slave can never be free. The wise man is the natural ruler of others, although he may be called a slave, in the same way that the physician is the ruler of the sick.

8. There is but one way of pleasing God—by virtue. Every other form is based upon superstition. Wisdom and integrity make us resemble the Gods, and make us their friends. But what is generally done to secure their favour is worthless and perversed. The wise man honours God by virtue, and not by sacrifice, which is not required of him. He knows that a temple is not more holy than any other place. He does not pray for things, which are considered goods by those wanting in intelligence; not for riches, but for righteousness.

9. The wise man must be absolutely and in every respect independent; independent of wants, of desires, of prejudices and of after-thoughts.

10. Truth is always unpleasant; it can only be told either by an incensed enemy or by a real friend.

CYRENAIC MORALS.

1. The good comes to be identical with what is agreeable—with pleasure; the evil, with what is disagreeable, or pain; and what affords neither pleasure nor pain can be neither good nor evil.

2. A future feeling of pleasure is a motion which is yet future, a past one is one which has already ceased. The one thing to be learned in life is the art which teaches us to enjoy the present moment. The present is alone ours. Forbear then to be distressed by the remembrance of what is already past, or by the thought of what has yet to come and may never be yours.

3. To enjoy life truly, we need not only to take into account the value and the consequences of every enjoyment, but we need also to acquire the proper disposition of mind. The

help most essential to leading a pleasant life is intelligence—not alone because it supplies that presence of mind which is never at a loss for means, but, above all, because it teaches us how to make a proper use of the good things of life; because it frees us from the prejudices and fancies which stand in the way of happiness, such as envy, passionate love, superstition; because it guards us from regretting the past, from desiring the future, from being dependent on the pleasure of the moment; and because it guarantees to us that freedom of soul, of which we may at any moment stand in need to give us contentment with our present lot.

THEODORUS. (B. C. 400).

1. In themselves pleasure and pain are neither good nor bad, for goodness consists in cheerfulness, and evil in unhappiness—the former proceeds from intelligence, the latter from folly; and this is the reason why intelligence and justice are to be recommended, whilst ignorance and wrong-doing are to be rejected. The highest good consists in being superior to circumstances, instead of a cheerful resignation to the impressions of the moment.

HEGESIAS.

1. Our life is full of trouble: the numerous sufferings of the body afflict the soul also, and disturb its peace; fortune in numberless ways crosses our wishes: man cannot reckon upon a satisfactory state of mind, in a word, upon happiness. And if it is impossible to attain happiness, it is surely foolish to strive after it. We must be content if we succeed in fortifying ourselves against the sufferings of life. Freedom from pain, not pleasure, is our goal. But how is this goal to be attained in a world so full of trouble and pain? Certainly it can never be attained as long as our peace of mind depends upon external things and circumstances. Contentment can really only be secured when everything which pro-

duces pleasure or pain is an object of indifference. Both pleasure and pain depend ultimately, not upon things, but upon our attitude towards things. Nothing in itself is pleasant or unpleasant, and the impression which things make upon us varies according to our wants or condition. Neither riches nor poverty affect the happiness of life; the rich have no more enjoyment than the poor. Freedom or slavery, high or low rank, honour or dishonour, are not conditions of the amount of pleasure we may receive. Indeed, life is considered a good by the fool alone, but by the wise man as indifferent. Since every one desires what is pleasant, every one desires what is good; and as the wise man does not allow his peace of mind to depend on things external, neither does he allow it to be ruffled by the faults of others.

ÆSCHYLUS. (B. C. 456).

1. What Zeus says comes to pass; his will is always carried out, even though it escape the notice of men; no mortal can do anything against his will; none can escape the decision of heaven, or rather destiny, over which Zeus himself is powerless. Man in the face of this divine power feels himself weak and frail; his thoughts are fleeting as the shadow of smoke; his life is like a picture which a sponge washes out. Man must not ignore his position, he must learn not to overrate what is human, let him not be indignant with the Gods when in affliction, let his feelings not rise too high; let him remember that the grain of guilt, planted by pride, grows to a harvest of tears.

2. Sickness lurks under the rudest health—the wave of fortune, when it bears man highest on its crest, breaks on a hidden reef—the man on whom fortune smiles, must voluntarily renounce a part of what he has, if he will escape ruin; even heaven itself brings guilt on men, when it will utterly destroy a family.

3. Man must suffer according to his deeds. God blesses him who lives in piety without guile and pride, but vengeance, though slow at first, suddenly comes upon the transgressor of right. Dike strikes some down with a sudden blow, and slowly crushes others. The curse of crime gathers strength from generation to generation; just as virtue and happiness descend on children and children's children.

SOPHOCLES. (B. C. 406).

1. All things, even misfortune, come from the Gods; no mortal can withstand their never-decaying power; nothing can escape their decree; no deed and no thought can be hid from their eyes; no one may transgress their eternal laws, created as they are by a superhuman power. Men, however, are weak and frail, mere shadows or dreams, non-existent, and only capable of a passing semblance of happiness. No mortal's life is free from misfortune, and even the happiest man cannot be called happy before his death; and taking all things into account, which the changing day brings with it, the number of woes, the rarity of good-fortune, the end to which all must come, it would be well to repeat the old saying, 'Not to have been born is the best lot, and the next best is to die as soon as may be.' The highest wisdom of life is, therefore, to control our wishes, to moderate our desires, to love justice, to fear God, to be resigned to fate.

2. Uprightness is better than riches, loss is better than unjust gain, heavy guilt entails heavy punishment, but piety and virtue are worth more than all things else, and are rewarded not only in this world but in the next.

EURIPIDES. (B. C. 407).

1. Piety and the virtue of moderation are the best things for man; he who is mortal must not grow proud in success or despairing in misfortune; he can do nothing without the Gods; in the long run the good man succeeds and the bad

fails; a moderate good-fortune is preferable to the vicissitudes of greatness; the poor man's fear of the Gods is worth more than the pompous sacrifices of many a rich one; virtue and understanding are better than wealth and noble birth.

SIMONIDES. (B. C. 556-467).

1. Our life is full of sorrows and troubles; its fortune is uncertain; it is quickly gone; even prudence is too readily lost by men, and their hardly-won virtue is imperfect and unreliable, and changes with circumstances. He fares best on whom the Gods bestow prosperity. A faultless man must not be looked for; it must be enough to find one righteously disposed.

BACCHYLIDES. (B. C. 470).

1. No one is altogether happy, and few are preserved from heavy changes of fortune. The highest wisdom of life consists in equanimity, that is, contentment with the present without a thought for the future. Man can discover what is right, and Zeus, the almighty Ruler of the world, is not to blame for the misfortunes of mortals.

PINDAR. (B. C. 435).

1. 'God is the all;' nothing is impossible for Him. Zeus governs all things according to His will. It is He that bestows success or failure. In Him the law, to which both gods and men must bow, realises itself with a mighty power. Even the deeds of men are not hid from His all-seeing eyes. Only what is beautiful and noble can be attributed to the gods.

2. Our lot is changeable, and joy and sorrow lie near together. True wisdom consists in not going beyond the bounds of what is human, in looking to the Gods for all that is good, and in being content with what they bestow. 'Seek not to be a God; what is mortal becomes mortal, and he who

soars to heaven will have a precipitate fall.' Blessing and success is only to be had when God points the way; the result of labour is in His hand, according as he is determined by destiny. From God comes all virtue and knowledge. We must resign ourselves to what God disposes, and be content with our lot, whatever it be. Strive not against God; bear his yoke without kicking against the pricks; adopt yourself to circumstances; seek not what is impossible; in all things observe moderation; beware of envy, which strikes the highest most severely.

SAYINGS OF SOCRATES.

Leisure is the most valuable of possessions. There is one good, namely, knowledge; and one only evil, namely, ignorance. To begin well is not a trifling thing, but yet not far from a trifling thing. Those who buy things out of season, at an extravagant price, expect never to live till the proper season for them. The virtue of a young man is to avoid excess in everything. If he were handsome, he might constantly strive to be worthy of his beauty; and if he were ugly, he might conceal his unsightly appearance by his accomplishments. It is a good thing for a man to offer himself cheerfully to the attacks of the comic writers; for then, if they say anything worth hearing, one will be able to mend; and if they do not, then all they say is unimportant.

DIOGENES LAËRTIUS.

Socrates was asked how it was he was supplied so plentifully with cheerfulness, and so scantily with sorrow; "I never set my heart," he said, "on any thing which it will grieve me to lose."

W. F. THOMPSON.

PART IV.

PLATO. (B. C. 430-348).

I. ENCYCLOPÆDIA METROPOLITANA.

1. Independently of other ends, virtue is to be pursued as the proper perfection of man's nature; vice is a disease of the mind, originating in some delusion or misapprehension of our proper interests; the real freedom of a rational being consists in his being able to regulate his conduct by the determinations of his Reason; every person who is not guided by his Reason, encourages insubordination in the faculties of his mind, and becomes the slave of caprice or passion; a course of virtuous conduct, independently of its advantages to society, is beneficial to the individual practising it, as insuring that regularity of imagination, that tranquillity and internal harmony, which is the mind's proper happiness.

2. It remains to consider by what mode of life a man may best consult his own interests, so that he may not be merely restrained by the necessity of obeying the laws, and by a fear of punishment, but may be influenced by a kindly regard towards the laws, as being sensible that what is established is for his benefit. Truth, in the sight of Heaven and of man, is the noblest good; and a man who would enjoy happiness, is desirous at the earliest moment to partake of Truth, that he may spend as much of his time as possible in the course of sincerity, for such an one is a sincere character. But he is insincere who practises voluntarily falsehood; and he is simple who practises it involuntarily. Nor is either of these conditions to be admired. For every insincere and

simple person is friendless, and his true character being detected in course of time, he ends his days in dreary solitude. Since, whether his family and acquaintance still live or not, his life is almost equally lonely. That man is to be respected, who is guilty of no injustice himself, but doubly or more than doubly does he deserve respect, who will not allow injustice to be committed by others.

3. Let that man who assists the magistrates in punishing vice, be proclaimed a great and perfect character, and let him receive the crown of virtue. And let the same praise be given, respecting temperance and wisdom, and all other good qualities which a man not only possesses in himself, but is able to impart to others. The person able so to impart, should be respected in the highest degree; and next to him, he who, though unable, is at least willing to impart. But the man of an envious nature, who would grudge to others the blessings which he himself enjoys, deserves reprehension. Nor ought we to disparage any virtue which is misapplied, but rather to be desirous to attain it if we can. And let every one enter on a course of virtuous emulation, but devoid of envy. For, by such conduct, while men improve themselves, instead of engaging in calumnies and detraction against others, they benefit the community. But an envious character, who seeks to raise himself by depreciating others, not only makes no advances himself towards real virtue, but by his aspersions, he does, as far as he has power, discourage others from the pursuit of excellence, and checks the advance of his country towards real eminence.

4. All extremes in the expression of joy and grief are to be avoided, and the excesses of the passions themselves are to be restrained; so that we may acquire and maintain a dignified moderation, whether our fortunes are successful and our guardian spirit seems to smile upon us, or whether the spirits of nature seem to be engaged in opposition to us, compelling

us to surmount by our own virtue the arduous and steep ascent. We should then rely on the favour which Providence always shows to be good, and he will smooth the path of pain, and requite grief and gladness, and that the day of prosperity will follow the night of sorrow. Every man should support himself under trials with such hopes; and, whether in serious or in cheerful mood, each should revolve in his own mind, and communicate to those around him, such cheering and such consolatory views of the dispensations of Providence.

5. We may term one sort of life a life of temperance, another of prudence, another of valour, another of health. To these we may oppose four others, a life of folly, of cowardice, of intemperance, of disease. Whoever is acquainted with a life of temperance, knows that it is moderate in all particulars, that it affords moderate pleasures, moderate desires and affections. That an intemperate man is violent in all these particulars; that his pains and pleasures are in excess, that his desires are tempestuous, and his affections frantic and irregular. That in a temperate life the pleasures exceed the pains; but that in an intemperate life, the pains exceed the pleasures, in extent, in number, and in intensity. According to the constitution of nature, therefore, one of these modes of life is more agreeable and the other more painful; and no one who desires to live a life of real enjoyment, would voluntarily prefer a life of intemperance. If this be so, every intemperate man is such not by the exercise of a free will; but either from some defect in their understandings, or from their unruliness of their passions, or from a concurrence of these circumstances, the mass of mankind pass their lives destitute of temperance. With regard to a life of disease or of health, we must form the like reflections; that they both have their pleasures and their pains; that in a state of health the pleasures exceed the pains, but in a state of disease the pains exceed the plea-

tures. Now the object of our selection with regard to the modes of life, was not one in which pain predominates; but, on the contrary, we agreed that was preferable in which the pain was surpassed by the pleasures. But a temperate man surpasses an intemperate one, a prudent man an imprudent one, inasmuch as the pains which he has are fewer, and less intense, and of shorter continuance. The modes of life then of the temperate, the brave, the prudent, and the healthy, are far more desirable than those of the dastardly, and the intemperate, the imprudent, and the diseased. So that to sum up all, the man who has any excellence, whether bodily or mental, so far passes a more agreeable life than the man who has any infirmity or depravity. And besides this direct agreeableness such excellence is preferable on account of its comeliness, its consistency with nature, its serviceableness to others, and the character which accompanies it. So that one who is blessed with virtuous habits, passes a life more happy than one under opposite circumstances in every particular whatsoever.

6. The Supreme Being is a Being of perfect benevolence, who wills the good of the system which he has organized, and whose providence is constantly engaged in its superintendence. Negligence of love of ease, or some other weakness is generally the cause of human indifference or neglect; but such imperfections are inconsistent with the first notions of God. To suppose God intent only on affairs of great moment, and indifferent about minor concerns and petty details, is a mere error, originating in like manner from our imputing to a higher intellect the short-sightedness and distractions incident to ourselves, and from the difficulty of our apprehending the nature of a perfect being. It is a mark of narrow and contracted mind to infer from any disasters or misadventures which seem to befall individuals, that the world is out of order, and that there is no superintending

providence. The system of the universe is regulated by general principles, and as far as the nature of the materials would allow, everything is adjusted so as to produce the highest good both of the whole and of the parts. But particular must give way to general interests; and each individual should consider that the world was not framed for him alone, but that his good is in a sense merely relative, and to be viewed in subordination to the good of the whole system. Nevertheless, the virtuous man has no ground for doubt as to the conduct he should pursue, or for despair in whatever difficulties he may be circumstanced. For the human mind is so constituted, that virtue brings with it its own satisfactions and consolations; and indeed, the course of human affairs, irregular as it may seem, is so tempered, that virtue will sooner or later prevail, whilst vice brings with it not only its own stings, but also inherent seeds of decay and downfall. To despair under any circumstances is a mark of self-willedness and of disloyalty to Providence. The good being will never eventually desert that spirit which has aspired as far as its faculties would permit, to assimilate itself in goodness to its great original, or suffer it when thus purified and advanced to a congenial nature, to undergo any real calamity. The virtuous, therefore, may rely in confidence, that, whatever the appearance of things may be, real worth will never prejudice its possessor; for that it is a general law of nature, that the destinies of men are in some respect or other, accommodated to their deficiencies or to their qualifications. The virtuous must ultimately attain conditions where their virtues will have suitable scope and energy; and the vicious may congratulate themselves if visited with speedy punishment, that they are provided with early means and opportunities of being reclaimed from their errors, and disciplined to better habits; but those, on the other hand, are deserving of commiseration, who have the misfortune to succeed in purpose of mischief, and one who

become rooted in the delusion of vice. For it is an eternal and immutable law, the operation of which pervades the entire universe, and from which no created being can soar so high as to escape, by his elevation, or shrink so low as to screen himself by his obscurity. That virtue will eventually be rewarded and vice punished.

II. ZELLER'S PLATO AND THE OLDER ACADEMY.

1. The essential and sole means of happiness is virtue. As each nature can only attain its destined end by the virtue befitting it, so it is with the soul. Only in attaining that end can the soul live well; if it misses this, its life must be evil. In the one case it will be happy; in the other, miserable. Virtue is therefore the cause of happiness, vice of misery. Virtue is the right constitution, the internal order, harmony, and health of the soul: vice is the contrary condition.

2. The virtuous man alone is free, and follows his own will; for in his soul it is Reason that bears rule—the part to which rule belongs. He only is rich in himself, cheerful and at rest. Wherever passion occupies the throne, the soul is essentially poor and enslaved: fear and sorrow and disquietude run riot through it. Only he who takes hold on the Eternal and fills himself therewith can be truly satisfied. All other delights are alloyed and delusive, in proportion as they deviate from the only true pleasure—that of the philosopher. And true philosophy and perfect morality are the same. Virtue can therefore dispense with those impure motives by which it is generally recommended. It carries in itself its own reward, as vice does its own punishment. Nothing better can befall a man than that he should grow like the Good and the Divine; nothing worse than that he should become like the evil and the Non-divine.

III. PLATONIC MAXIMS ON ETHICS.

Let it be the object of your constant endeavour to instruct both others and yourself. Ask nothing from the Supreme, the advantage of which is open to the inroads of decay; but let your petition be for the good that endureth. Be ever on the watch; evil hath many causes. That which you ought not to accomplish, forbear, even to desire. God's punishment of his servants is not in course of anger, but in course of discipline and culture. Be content to aspire to the life you suit, lest the duration of that which suits you be contracted: neither consider any life a suitable one, but that which will satisfy the appetite for knowledge. Turn not to repose in sleep till thou hast taken account with thy soul of three things:—1. Whether thou hast that day committed any wrong;—2. Whether that day thou hast gained any advantage;—3. Whether any previous achievement has perished by neglect. Remember! before thy life what wert thou; and after it, what wilt thou be? Molest none; for the affairs of life lie in the channel of mutation and decay. Make not thy capital of aught external to thyself. Count not any for wise who rejoiceth at earthly pleasure, or is disturbed at earthly misfortune. To the tales of a tale-bearer, who divulges them unasked, thou mayest listen, and be sure, that he who wisheth evil to another hath already in his own soul admitted evil to himself. Think often before thou speakest: having spoken, perform. The need that thou feelest cast not upon to-morrow: how knowest thou to-morrow what may befall? In word only be not wise, but in word and deed likewise. Wisdom in words may endure in this world, wisdom in deed reacheth to the next, and endureth there. If for good thou bearest pain, the pain endureth not, the good endureth: if for ill thou enjoyest pleasure, the pleasure endureth not, the ill endureth. Remember that the day will come when men shall call upon thee, and thou shalt be bereft of

organs wherewith to answer or to listen ; hearing not, speaking not, unable to remember. Reflect not whilst thou art here upon any for their wants ; thou shalt be where master and slave are alike. Know that of all the gifts of God nothing is better than wisdom, and that he only can be wise whose thoughts, words, and actions correspond together. Requite a good act, and let a bad one pass. Weary not at the offices pertaining to the next world, for they are great. Bruise not a single bosom in thy pursuit of excellence. Abandon not permanent for transitory eminence, for in so doing thou turnest from him who is the source of both. Neither be overweening in thy affluence ; nor in thy calamities give way to despondence and self-abasement. Be rude to none, be courteous to all, and beware how thou contemnest another for being courteous to thee. What thou excuseth in thyself, revile not in thy brother.

W. F. THOMPSON.

PART V.

ARISTOTLE. (B.C. 384-323).

SELECTIONS FROM THE "NICHOMACHEAN ETHICS OF ARISTOTLE"; BY R. W. BROWNE, M. A.

1. We are born with a natural capacity for receiving virtuous impressions, and for forming virtuous habits. We are endowed with a moral sense, a perception of moral beauty and excellence, and with an acuteness on practical subjects, which, when cultivated, is improved into prudence or moral wisdom.

2. Virtue is the law under which we are born, the law of nature, that law which, if we would attain to happiness, we are bound to fulfil. Happiness in its highest and purest sense, is our "being's end and aim"; and this is an energy or activity of the soul according to the law of virtue: an energy of the purest of the capacities of the soul, of that capacity which is proper and peculiar to man alone; namely, intellect or reason.

3. Designed, as man is, for virtuous energies, endowed with capacities for moral action, with a natural taste and appreciation for that which is morally beautiful, with a natural disposition or instinct, as it were, to good acts; virtue and therefore happiness, becomes possible and attainable. Had this not been the case, all moral instruction would be useless. That for which nature had not given man a capacity would have been beyond his reach; for that which exists by nature can never by custom be made to be otherwise

4. Man has power over his individual actions to do or to abstain. By repeated acts, habits are formed either of virtue or vice; and, therefore, for his whole character when formed, as well as for each act which contributes to its formation, man is responsible.

5. Moral virtue implies the due regulation of our moral nature with all its appetites, instincts, and passions; and this state only exists when they are subordinate to the dominion and control of the reasoning faculties. The reason does not act with all the vigour of which it is naturally capable, unless our moral nature is in a well-regulated state.

6. The more powerful the reason becomes, the fewer external obstacles, such as vice presents to its energies, the intellect meets with, the more effectually does it influence the moral virtue, and strengthen, confirm, and render permanent the moral habits. Thus continence is gradually improved into temperance; and if human nature were capable of attaining perfection, man would attain to that ideal standard which is termed heroic virtue.

7. Those pleasures which are consequent upon the mere activity of our corporeal nature are low and unreal; those which attend upon the energies of our intellectual nature are true and perfect, and worthy of the dignity of man.

8. It is more honourable to do than to receive good.

9. To abstain from receiving is easier than to give; and those who abstain from receiving are rather praised for justice.

10. The liberal will give to proper objects, and in proportion to his means.

11. The liberal will not receive from improper sources, nor be fond of asking favours, nor be carelessly extravagant.

12. Though the liberal man will not look over-much to his own interest, still his profuseness will be proportioned to his means.

13. The incontinent is he who is disposed to yield to such pleasures as most men are superior to. The continent is superior to those pleasures to which most men yield.

14. He who pursues pleasure in excess, or avoids bodily pain from deliberate preference, is intemperate. He is incapable of repentance; and therefore incurable.

15. It is as impossible to be strong friends with many as to be in love with many. We must be content with a few virtuous friends, because it is even impossible to meet with many.

16. Friends are needful, both in prosperity and in adversity. In the latter we require useful friends, in the former, virtuous ones. In adversity, they are more necessary, in prosperity, more honourable.

17. The sympathy of friends is also pleasant in adversity. How it comes to pass that sympathy lightens the weight of sorrow, it is unnecessary to enquire; the fact is certain.

18. The presence of friends, when we are in misfortune, causes a mixed feeling. We are pleased and comforted by their sympathy, but we are pained by seeing them grieved by our misfortunes. Therefore, the manly character will be cautious of thus causing pain to his friends, the effeminate will delight in having others to mourn with him.

19. In prosperity, friends make our time pass pleasantly, therefore, in prosperity we should be glad to invite them, in adversity reluctant.

20. When friends are in trouble, we should go to them gladly. When they are in prosperity, we should go to them willingly, if we can forward any object they have in view, but reluctantly, if we go to enjoy their good fortune.

21. Though perfect happiness is beyond man, yet, as there is in him something divine, he ought to aspire to the satisfaction of this divine nature, and not to mind only earthly

things because he is mortal. He should remember that this principle is his "self," and though it may be small in size as compared with his bodily frame, yet it immeasurably surpasses it in value.

22. The lower animals are incapable of true happiness, because they are incapable of contemplation; therefore, as far as contemplation extends; so far does happiness.

23. Although the happy man, so far as he is man, requires a certain portion of external good, nevertheless, he does not want much,—a competence is sufficient. He should have "neither poverty nor riches"; he need not be lord of earth and sea; as private individuals are at least quite as capable of honourable acts as men in power.

MAXIMS OF ARISTOTLE.

Those who tell lies gain this, that when they speak truth they are not believed. Sight receives the light from the air which surrounds it, and in like manner the soul receives the light from the science. The roots of education are bitter, but the fruit sweet. There are three things necessary to education; natural qualifications, instruction, and practice. Education is an ornament in prosperity, and a refuge in adversity. Those parents who give their children a good education deserve more honour than those who merely beget them: for that the latter only enable their children to live, but the former give them the power of living well. We ought to behave to our friends as we should wish our friends to behave to us.

DIOGENES LAËRTIUS.

PART VI.

SELECTIONS FROM THE "LIVES AND OPINIONS OF
EMINENT PHILOSOPHERS," BY DIOGENES LAËRTIUS;

TRANSLATED BY C. D. YONGE, B. A.

EPICURUS. (B. C. 342-270).

1. Let no one delay to study philosophy while he is young, and when he is old let him not become weary of the study; for no man can ever find the time unsuitable or too late to study the health of his soul. And he who asserts either that it is not yet time to philosophize, or that the hour is passed, is like a man who should say that the time is not yet come to be happy, or that it is too late. So that both young and old should study philosophy, the one in order that, when he is old, he may be young in good things through the pleasing recollection of the past, and the other in order that he may be at the same time both young and old, in consequence of his absence of fear for the future.

2. It is right then for a man to consider the things which produce happiness, since, if happiness is present, we have everything, and when it is absent, we do everything with a view to possess it. Now, what I have constantly recommended to you, these things I would have you do and practise, considering them to be the elements of living well. First of all, believe that God is a being incorruptible and happy, as the common opinion of the world about God dictates; and attach to your idea of him nothing which is inconsistent with incorruptibility or with happiness; and think that he is invested with everything which is able to preserve to him this happiness, in conjunction with incorruptibility.

3. Accustom yourself also to think death a matter with which we are not at all concerned, since all good and all evil is in sensation, and since death is only the privation of sensation. On which account, the correct knowledge of the fact that death is no concern of ours, makes the mortality of life pleasant to us, inasmuch as it sets forth no illimitable time, but relieves us for the longing for immortality. For there is nothing terrible in living to a man who rightly comprehends that there is nothing terrible in ceasing to live; so that he was a silly man who said that he feared death, not because it would grieve him when it was present, but because it did grieve him while it was future. For it is very absurd that that which does not distress a man when it is present, should afflict him when only expected. Therefore, the most formidable of all evils, death, is nothing to us, since, when we exist, death is not present to us; and when death is present, then we have no existence. It is no concern then either of the living or of the dead; since to the one it has no existence, and the other class has no existence itself. But people in general, at times flee from death as the greatest of evils, and at times wish for it as a rest from the evils in life. Nor is the not living a thing feared, since living is not connected with it: nor does the wise man think not living an evil; but, just as he chooses food, not preferring that which is most abundant, but that which is nicest; so too, he enjoys time, not measuring it as to whether it is of the greatest length, but as to whether it is most agreeable. And he who enjoins a young man to live well, and an old man to die well, is a simpleton not only because of the constantly delightful nature of life, but also because the care to live well is identical with the care to die well.

4. We must recollect, that the future is not our own, nor, on the other hand, is it wholly not our own. We can never altogether await it with a feeling of certainty that it will be,

nor altogether despair of it as what will never be. And we must consider that some of the passions are natural, and some empty; and of the natural ones some are necessary, and some merely natural. And of the necessary ones some are necessary to happiness, and others, with regard to the exemption of the body, from trouble; and others with respect to living itself; for a correct theory, with regard to these things, can refer all choice and avoidance to the health of the body and the freedom from disquietude of the soul. Since this is the end of living happily; for it is for the sake of this that we do everything, wishing to avoid grief and fear; and when once this is the case, with respect to us,⁶ then the storm of the soul is put an end to; since the animal is unable to go as if to something deficient, and to seek something different from that by which the good of the soul and body will be perfected.

5. Every pleasure is therefore a good on account of its own nature, but it does not follow that every pleasure is worthy of being chosen; just as every pain is an evil, and yet every pain must not be avoided. But it is right to estimate all these things by the measurement and view of what is suitable and unsuitable; for at times we may feel the good as an evil, and at times, on the contrary, we may feel the evil as good. And, we think, contentment a great good, not in order that we may never have but a little, but in order that, if we have not much, we may make use of a little, being genuinely persuaded that those men enjoy luxury most completely who were the best able to do without it; and that everything which is natural is easily provided, and what is useless is not easily procured. And simple flavours give as much pleasure as costly fare, when everything that can give pain, and every feeling of want, is removed; and corn and water give the most extreme pleasure when any one in need eats them. To accustom one's self, therefore, to simple and inexpressive habits is a great ingredient in the perfect-

ing of health, and makes a man free from hesitation with respect to the necessary uses of life. And when we, on certain occasions, fall in with more sumptuous fare, it makes us in a better disposition towards it, and renders us fearless with respect to fortune. When, therefore, we say that pleasure is a chief good, we are not speaking of the pleasures of the debauched man, or those which lie in sensual enjoyment, as some think who are ignorant, and who do not entertain our opinions, or else interpret them perversely; but we mean the freedom of the body from pain, and of the soul from confusion. For it is not continued drinkings and revels, or the enjoyment of female society, or feasts of fish and other such things, as a costly table supplies, that make life pleasant, but sober contemplation, which examines into the reasons for all choice and avoidance, and which puts to flight the vain opinions from which the greater part of the conclusion arises which troubles the soul.

6. Now, the beginning and the greatest good of all these things is prudence, on which account prudence is something more valuable than even philosophy, inasmuch as all the other virtues spring from it, teaching us that it is not possible to live pleasantly unless one also lives prudently, and honourably, and justly; and that one cannot live prudently, and honestly, and justly, without living pleasantly; for the virtues are connate with living agreeably, and living agreeably is inseparable from the virtues.

FUNDAMENTAL MAXIMS.

1. That which is happy and imperishable, neither has trouble itself, nor does it cause it to anything; so that it is not subject to the feelings of either anger or gratitude; for these feelings only exist in what is weak.

2. Death is nothing to us; for that which is dissolved is devoid of sensation, and that which is devoid of sensation is nothing to us.

3. The limit of the greatness of the pleasures is the removal of everything which can give pain. And where pleasure is, as long as it lasts, that which gives pain, or that which feels pain or both of them, are absent.

4. Pain does not abide continuously in the flesh, but in its extremity it is present only a very short time. That pain which only just exceeds the pleasure in the flesh, does not last many days. "But long diseases have in them more that is pleasant than painful to the flesh."

5. It is not possible to live pleasantly without living prudently, and honourably, and justly; nor ~~to~~ live prudently, and honourably, and justly, without living pleasantly. But he to whom it does not happen to live prudently, honourably, and justly, cannot possibly live pleasantly.

6. No pleasure is intrinsically bad: but the efficient causes of some pleasures bring with them a great many perturbations of pleasure.

7. If every pleasure were condensed, if one may say, and if each lasted long, and affected the whole body, or the essential parts of it, then there would be no difference between one pleasure and another.

8. Irresistible power and great wealth may, up to a certain point, give us security as far as men are concerned; but the security of men in general depends upon the tranquillity of their souls, and their freedom from ambition.

9. The riches of nature are defined and easily procurable; but vain desires are insatiable.

10. The wise man is but little favoured by fortune; but his reason procures him the greatest and most valuable goods, and these he does enjoy, and will enjoy the whole of his life.

11. The just man is the freest of all men from disquietude; but the unjust man is a perpetual prey to it.

12. Of all the things which wisdom provides for the happiness of the whole life, by far the most important is the acquisition of friendship.

13. The same opinion encourages man to trust that no evil will be everlasting, or even of long duration; as it sees that, in the space of life allotted to us, the protection of friendship is most sure and trustworthy.

14. Of the desires, some are natural and necessary, some natural, but not necessary, and some are neither natural nor necessary, but owe their existence to vain opinions.

15. Those desires which do not lead to pain, if they are not satisfied, are not necessary. It is easy to impose silence on them when they appear difficult to gratify, or likely to produce injury.

16. Natural justice is a covenant of what is suitable, leading men to avoid injuring one another, and being injured.

17. Those animals which are unable to enter into an argument of this nature, or to guard against doing or sustaining natural injury, have no such things as justice and injustice. And the case is the same with those nations, the members of which are either unwilling or unable to enter into a covenant to respect their mutual interests.

18. Justice has no independent existence; it results from mutual contracts, and establishes itself wherever there is a mutual engagement to guard against doing or sustaining mutual injury.

19. It is not possible for a man who secretly does anything in contravention of the agreement which men have made with one another, to guard against doing, or sustaining mutual injury, to believe that he shall always escape notice, even if he have escaped notice already ten thousand times; for, till his death, it is uncertain whether he will not be detected.

20. In a general point of view, justice is the same thing to every one, for, there is something advantageous in mutual society. Nevertheless, the difference of place, and divers other circumstances, make justice vary.

21. From the moment that a thing declared just by the law is generally recognized as useful for the mutual relations of men, it becomes really just, whether it is universally regarded as such or not.

22. He who desires to live tranquilly without having any thing to fear from other men, ought to make himself friends; those whom he cannot make friends of, he should, at least, avoid rendering enemies; and if that is not in his power, he should, as far as possible, avoid all intercourse with them, and keep them aloof, as far as it is for his interest to do so.

23. The happiest men are they who have arrived at the point of having nothing to fear from those who surround them. Such men live with one another most agreeably, having the firmest grounds of confidence in one another, enjoying the advantages of friendship in all their fulness, and not lamenting, as a pitiable circumstance, the premature death of their friends.

ANACHARSIS. (B. C. 592).

A vine bore three bunches of grapes. The first, the bunch of pleasure; the second, that of drunkenness; the third, that of disgust. If a person always keeps in view the indecorous actions of drunken men, he might be made to avoid drinking. Restrain your tongues, your appetites, and your passions. It is better to have one friend of great value, than many friends who are good for nothing.

ARISTIPPUS. (B. C. 363).

It is better to be a beggar than an ignorant person; for a beggar only wants money, but an ignorant person wants hu-

manity. Those who eat most, and who take the most exercise, are not in better health than they who eat just as much as is good for them; and in the same way it is not those who know a great many things, but they who know what is useful, who are valuable men.

DEMETRIUS. (B. C. 282).

The eyebrows are not an insignificant part of a man, for they are able to overshadow the whole life. At home young men ought to show respect to their parents, and in the streets to every one whom they meet, and in solitary places to themselves. Friends ought to come to others in good fortune only when invited, but to those in distress of their own accord.

ANTISTHENES. (B. C. 396).

It is a royal privilege to do well, and to be evil spoken of. It is better to fall among crows, than among flatterers: for they only devour the dead, but the others devour the living. The most happy event that can take place in human life is, to die while prosperous. The learning most necessary is, to unlearn one's bad habits. To the wise man, nothing is strange and nothing remote. The virtuous man is worthy to be loved. Good men are friends. It is right to make the brave and just one's allies. Virtue is a weapon of which a man cannot be deprived. It is better to fight with a few good men against all the wicked, than with many wicked men against a few good men. One should attend to one's enemies, for they are the first persons to detect one's errors. One should consider a just man as of more value than a relation. Virtue is the same in a man as in a woman. What is good is honourable, and what is bad is disgraceful. Think everything that is wicked, foreign. Prudence is the safest fortification; for it can neither fall to pieces nor be betrayed. One must prepare one's self a fortress in one's own impregnable thoughts.

DIOGENES. (B. C. 412).

One ought to hold out one's hand to a friend without closing the fingers. Everything belongs to the gods; and wise men are the friends of the gods; all things are in common among friends; therefore everything belongs to wise men. A rich but ignorant man is like a sheep with a golden fleece. Covetousness is the metropolis of all evils. Good men are the images of the gods. Love is the business of those who have nothing to do. Of wild beasts the sycophant inflicts the worst bite, and of tame animals the flatterer. The most excellent thing among men is freedom of speech.

CRATES. (B. C. 324).

It is impossible to find a man who has never done wrong, in the same way as there is always some worthless seed in a pomegranate. Those who live with flatterers, are as desolate as calves when in the company of wolves; for that neither the one nor the other are with those whom they ought to be, or their own kindred, but only with those who are plotting against them.

MENEDEMUS. (B. C. 375).

The chief good of mankind is to live according to virtue. Men ought to live simply, using only plain food in moderate quantities. Virtue is a thing which may be taught; and when it has once been attained it can never be lost. The wise man deserves to be loved, and cannot commit error, and is a friend to every one who resembles him, and he leaves nothing to fortune.

PYTHAGORAS. (B. C. 570-504).

He divides the life of man thus. A boy for twenty years; a young man for twenty years; a middle-aged man for twenty years; an old man for twenty years. And these different ages correspond proportionably to the seasons: boyhood an-

swers to spring; youth to summer; middle age to autumn; and old age to winter.

“Do not stir the fire with a sword.” “Do not sit down on a bushel.” “Do not devour your heart.” “Do not aid men in discarding a burden, but in increasing one.” “Always have your bed packed up.” “Do not bear the image of a god on a ring.” “Efface the traces of a pot in the ashes.” “Do not wipe a seat with a lamp.” “Do not make water in the sun-shine.” “Do not walk in the main street.” “Do not offer your right hand lightly.” Do not cherish swallows under your roof.” “Do not cherish birds with crooked talons.” “Do not defile; and do not stand upon the parings of your nails, or the cuttings of your hair.” “Avoid a sharp sword.” “When you are travelling abroad, look not back at your own borders.” Now the precept not to stir fire with a sword meant, not to provoke the anger or the swelling pride of powerful men; not to violate the beam of the balance meant, not to transgress fairness and justice; not to sit on a bushel is to have an equal care for the present and for the future, for by the bushel is meant one’s daily food. By not devouring one’s heart, he intended to show that we ought not to waste away our souls with grief and sorrow. In the precept that a man when travelling abroad should not turn his eyes back, he recommended those who were departing from life not to be desirous to live, and not to be too much attracted by the pleasures here on earth. And the other symbols may be explained in a similar manner, that we may not be too prolix here.

It behoves men to honour their elders, thinking that which is precedent in point of time more honourable; just as in the world, the rising of the sun is more so than the setting; in life, the beginning more so than the end; and in animals, production more so than destruction. Men should honour the gods above the dæmones, heroes above men; and

of all men parents are entitled to the highest degree of reverence. People should associate with one another in such a way as not to make their friends enemies, but to render their enemies friends. Modesty and decorum consist in never yielding to laughter, and yet not looking stern. Every man ought so to exercise himself, as to be worthy of belief without an oath.

THE GLORY OF GOD.

“Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee :
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.
When Day, with farewell beam, delays
Among the op'ning clouds of even,
And we can almost think we gaze
Through golden vistas into Heaven—
Those hues that mark the sun's decline,
So soft, so radiant, Lord, are Thine.
When Night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with a thousand eyes—
That sacred gloom, those fires divine,
So grand, so countless, Lord, are Thine.
When youthful Spring around us breathes,
Thy Spirit warms her fragrant sigh ;
And ev'ry flower the summer wreathes
Is born beneath that kindling eye :
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine !

MOORE.

BOOK IV.
ROMAN WISDOM.

"The wise man only is free, because he alone uses his own will and controls himself; alone beautiful, because only virtue is beautiful and attractive; alone rich and happy, because goods of the soul are the most valuable, and true riches consist in being independent of wants. Nay, more, he is absolutely rich, since he who has a right view of everything has everything in his intellectual treasury, and he who makes the right use of everything bears to everything the relation of owner. The wise only know how to obey, and they also only know how to govern; they only are therefore kings, generals, pilots; they only are orators, poets, and prophets; and since their view of the gods and the worship of the gods is the only true one, true piety can only be found amongst them—they are the only priests and friends of heaven. To sum up, the wise man is absolutely perfect, absolutely free from passion and want, absolutely happy."

"

Zeno.

ROMAN WISDOM.

PART I.

ZENO THE STOIC.

(B. C. 362-264).

1. Virtue is a disposition of the mind always consistent and always harmonious; one ought to seek it out for its own sake, without being influenced by fear or hope, or by any external influence. It is in it that happiness consists, as producing in the soul the harmony of a life always consistent with itself; and if a rational animal goes the wrong way, it is because it allows itself to be misled by the deceitful appearances of exterior things, or perhaps by the instigation of those who surround it; for nature herself never gives us any but good inclinations. •

2. Among the virtues some are primitive and some are derived. The primitive ones are prudence, manly courage, justice, and temperance. And subordinate to these, as a kind of species contained in them, are magnanimity, continent, endurance, presence of mind, wisdom in counsel. Prudence is a knowledge of what is good, and bad, and indifferent; justice is a knowledge of what ought to be chosen, what ought to be avoided, and what is indifferent; magnanimity is a knowledge of engendering a lofty habit, superior to all such accidents as happen to all men indifferently, whether they be good or bad; continence is a disposition which never abandons right reason, or a habit which never yields to pleasure; endurance is a knowledge or habit by which we understand what we ought to endure, what we ought not, and what is indifferent; presence of mind is a habit which is prompt at finding out what is suitable on

a sudden emergency; and wisdom in counsel is a knowledge which leads us to judge what we are to do, and how we are to do it, in order to act becomingly. And analogously, of vices too there are some which are primary, and some which are subordinate; as, for instance, folly, and cowardice, and injustice, and intemperance, are among the primary vices; incontinence, slowness, and folly in counsel among the subordinate ones. And the vices are ignorance of those things of which the virtues are the knowledge.

4. Every good is expedient, and necessary, and profitable, and useful, and serviceable, and beautiful, and advantageous, and eligible, and just. Expedient, inasmuch as it brings us things, which by their happening to us do us good; necessary, inasmuch as it assists us in what we have need to be assisted; profitable, inasmuch as it repays all the care that is expended on it, and makes a return with interest to our great advantage; useful, inasmuch as it supplies us with what is of utility; serviceable, because it does us service which is much praised; beautiful, because it is in accurate proportion to the need we have of it, and to the service it does. Advantageous, inasmuch as it is of such a character as to confer advantage on us; eligible, because it is such that we may rationally choose it; and just, because it is in accordance with law, and is an efficient cause of union.

5. Those things are indifferent which are neither beneficial nor injurious, such as life, health, pleasure, beauty, strength, riches, a good reputation, nobility of birth; and their contraries, death, disease, labour, disgrace, weakness, poverty, a bad reputation, baseness of birth, and the like. Wealth and good health cannot be said to benefit any more than to injure any one: therefore, neither wealth nor good health are goods; for it is possible for a man to be happy without any of these things; and also, it is upon the character of the use that is made of them, that happiness or unhappiness depends.

6. The wise man is free from perturbations, because he has no strong propensities. He is also free from vanity, since he regards with equal eye what is glorious and what is inglorious. He anxiously attends to those matters which make him better, by means of some principle which conceals what is bad, and brings to light what is good. Nor is there any hypocrisy about him; for he cuts off all pretence in their voice and appearance. Nor, again, will the wise man feel grief; because grief is an irrational contraction of the soul.

LIVES AND OPINIONS OF EMINENT PHILOSOPHERS.

1. The real business of all philosophy is the moral conduct of man. Philosophy is the exercise of art, and therefore of the highest art—the art of virtue: it is in short the learning to be virtuous. Now virtue can only be learnt by exercise, and therefore philosophy is at the same time the exercise of virtue, and the several parts of philosophy correspond each to some distinct virtue. Morality is the central point towards which all other inquiries converge: even natural science, although lauded as the inmost shrine of philosophy, is only necessary for the philosopher to enable him to distinguish between things good and evil, between what should be done and what should be left undone.

2. Philosophy should lead to right actions and to virtue. But right action is only rational action, and rational action is action which is in harmony with human and inanimate nature. Virtue consists therefore in bringing man's actions into harmony with the rest of the universe, and with the general order of the world.

3. No real evil can happen to the virtuous, no real good fortune can fall to the lot of the vicious. Apparent misfortune is therefore regarded by the wise man partly as a natural consequence, partly as a wholesome exercise of his moral powers; everything that happens, when rightly consi-

dered, contributes to our good; nothing that is secured by moral turpitude is in itself desirable.

4. The life of the individual approximates to or falls short of the goal of happiness, exactly in proportion as it agrees with or differs from the universal law of the world and the particular rational nature of man. A rational life, in agreement with the general cause of the world, is the highest good or virtue. Virtue alone is a good, and happiness consists exclusively in virtue. Virtue alone is useful; utility is the same thing as duty, and to a bad man nothing is useful, since in the case of a rational being, good and evil does not depend on outward circumstances, but simply on his own conduct. Happiness coincides with virtue, the good and the useful with duty and reason. There is neither any good independently of virtue, nor is there in virtue and for virtue any evil.

5. There is always a peculiar satisfaction, and an invariable cheerfulness and peace of mind, in moral conduct, just as in immoral conduct there is a lack of inward peace.

6. Pleasure is found among the worst of men, virtue only amongst the good; virtue is dignified, untiring, imperturbable; pleasure is grovelling, effeminate, fleeting. Those who look upon pleasure as a good are the slaves of pleasure; those in whom virtue reigns supreme control pleasure, and hold it in check. In no sense, therefore, ought any weight to be allowed to pleasure in a question of morals: pleasure is not an end, but only the result of an action; not a good, but something absolutely indifferent.

7. Virtue itself needs no extraneous additions, but contains in itself all the conditions of happiness. The reward of virtuous conduct, like the punishment of vicious conduct, consists only in the intrinsic character of those actions, one being according to nature, the other contrary to nature.

And this self-sufficiency of virtue is so unconditional, that the happiness which it affords is not increased by length of time. Rational self-control is alone recognized as a good, and hence man makes himself thereby independent of all external circumstances, absolutely free, and inwardly satisfied.

8. In mental disquietude consists misery; in composure, happiness. How can he be deficient in happiness whom courage preserves from care and fear, and self-control guards from passionate pleasure and desire? How can he fail to be absolutely happy who is in no way dependent on fortune, but simply and solely on himself? To be free from disquietude is the peculiar privilege of the wise: the advantage which is gained from philosophy is, that we live without fear, and rise superior to the troubles of life.

ZELLER'S STORICS, EPICUREANS, AND SCEPTICS.

Every being is entrusted with the preservation of its own existence, and the perfecting of its own nature. Man, therefore, ought to pursue that course of conduct which tends to preserve the body and its powers, and the mind and its faculties, in the best possible state. But we are not to regard ourselves as insulated individuals, but as members of one great community, as parts of a whole. While *we* have an end to accomplish, other beings have the same thing to do. All are but parts of one mighty scheme, which, under the guidance of Providence, is hastening to its happy accomplishment. Everything that can befall us here, whether we call it prosperous or adverse, is tending to the perfection and happiness of the whole. In contemplating the wisdom and the certainty of these results, and in discharging the part which has been assigned to us towards their completion, we put ourselves in alliance with the Power and Goodness which govern all things, and live in harmony with the scheme of universal nature.

FLEMING'S MORAL PHILOSOPHY.

PART II.

SELECTIONS FROM "ZELLER'S HISTORY OF ELECTICISM,"
BY S. F. ALLEYNE.

SENECA. (B. C. 1—A. D. 64).

1. Philosophy is the art of life, the doctrine of morals, the endeavour after virtue: in philosophy we are concerned not with a game of quick-wittedness and skill, but with the cure of grave evils; it teaches us not to talk, but to act, and all that a man learns is only useful when he applies it to his moral condition.

2. Wisdom is a simple thing and requires no great learning: it is only our want of moderation which so extends the sphere of philosophy.

3. Physics are higher than Ethics, in proportion as the Divine with which they are concerned is higher than the Human; they alone lead us from earthly darkness into the light of heaven, show us the internal part of things, the Author and arrangement of the world; it would not be worth while to live, if physical investigations were forbidden us. Where would be the greatness of combating our passions, of freeing ourselves from evils, if the spirit were not prepared by Physics for the knowledge of the heavenly, and brought into communication with God—if we were only raised above the external, and not also above ourselves.

4. God is the highest reason, the perfect Spirit, whose wisdom, omniscience, holiness, and, above all, His beneficent goodness, are continually extolled. He loves us as a father,

and desires to be loved by us, and not feared ; and therefore the world, whose Creator and ruler He is, is so perfect and beautiful, and the course of the world so blameless.

5. God is a Spirit that guides all things, the reason that has ordered and adapted all things for the wisest ends ; and the law of the universe and of morality, coincides with the will of God.

6. Human reason is an effluence of Deity, a part of the Divine Spirit implanted in a human body, a god who has taken up his abode there ; and on this our relationship to God is based, on the one hand, the elevation of the soul above the earthly, and the recognition of the dignity of mankind in every man ; and, on the other, the internal freedom of the man who is conscious of his high origin and essential nature.

7. A few only sustain the conflict with sin, none or next to none are free from it ; and therefore in man, side by side with the Divine, there must also be an element not Divine ; and side by side with reason, from which error and sin cannot be derived, an element which is irrational and strives against reason.

8. The body, or the flesh, is something so worthless that we cannot think meanly enough of it : it is a mere husk of the soul : a tenement into which it has entered for a short time, and can never feel itself at home : a burden by which it is oppressed : a fetter, a prison, for the loosing and opening of which it must necessarily long ; with its flesh it must do battle, through its body it is exposed to attacks and sufferings, but in itself it is pure and invulnerable, exalted above the body, even as God is exalted above matter.

9. The real crown of moral doctrine lies in the universal love of man, the purely human interest which bestows itself on all without distinction, even the meanest and most despised, which even in the slave does not forget the man ;

in that gentleness of disposition which is so especially antagonistic to anger and hatred, tyranny and cruelty, and which considers nothing worthier of man and more according to nature, than forgiving mercy, and benevolence that is unselfish and disseminates happiness in secret, imitating the divine goodness towards the evil and the good; which, mindful of human weakness, would rather spare than punish, does not exclude even enemies from its good will, and will not return even injury with injury.

SAYINGS OF SENECA.

1. God comes to men: nay, what is nearer, comes into men. A sacred spirit dwells within us, the observer and guardian of all our evil and all our good. Let him who hath conferred a favour hold his tongue. In conferring a favour nothing should be more avoided than pride. If you wish to be loved, love. Expect from another what you do to another. We are all wicked; therefore what we blame in another we shall find in our own bosom. A good man is God's disciple and imitator and His offspring, whom that magnificent Father doth, after the manner of severe parents, educate hardly. God is nigh to thee, He is with thee, He is in thee. Temples are not to be built for God with stones piled on high; He is to be consecrated in the breast of each. What a foolish thing it is to promise ourselves a long life, who are not masters of even to-morrow! Live with men as if God saw you. Other men's sins are before our eyes; our own behind our back. The greater part of mankind are angry with the sinner and not with the sin. The severest punishment a man can receive who has injured another, is to have committed the injury.

“INDIAN WISDOM.”

PART III.

SELECTIONS FROM THE "ENCEIRIDION," OR MANUAL OF
EPICTETUS ; BY GEORGE LONG.

EPICTETUS (A. D. 94).

1. Of things some are in our power, and others are not. In our power are opinion, movement towards a thing, desire, aversion (turning from a thing); and in a word, whatever are our own acts: not in our power are the body, property, reputation, offices (magisterial power), and in a word, whatever are not our own acts. And the things in our power are by nature free, not subject to restraint nor hindrance: but the things not in our power are weak, slavish, subject to restraint, in the power of others. Remember then that if you think the things which are by nature slavish to be free, and the things which are in the power of others to be your own, you will be hindered, you will lament, you will be disturbed, you will blame both Gods and men: but if you think that only which is your own to be your own, and if you think that what is another's, as it really is, belongs to another, no man will ever compel you, no man will hinder you, you will never blame any man, you will accuse no man, you will do nothing involuntarily (against you will), no man will harm you, you will have no enemy, for you will not suffer any harm.

2. If you love an earthen vessel, say it is an earthen vessel which you love; for when it has been broken, you will not be disturbed. If you are kissing your child or wife, say that it is a human being whom you are kissing, for when the wife or child dies, you will not be disturbed.

3. Men are disturbed not by the things which happen, but by the opinions about the things: for example, death is nothing terrible, for if it were, it would have seemed so to Socrates; for the opinion about death, that it is terrible, is the terrible thing. When then we are impeded or disturbed or grieved, let us never blame others, but ourselves, that is, our opinions. It is the act of an ill-instructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed, to lay the blame on himself; and of one whose instruction is completed, neither to blame another, nor himself.

4. Seek not that the things which happen should happen as you wish; but wish the things which happen to be as they are, and you will have a tranquil flow of life.

5. Disease is an impediment to the body, but not to the will, unless the will itself chooses. Lameness is an impediment to the leg, but not to the will. And add this reflection on the occasion of every thing that happens; for you will find it an impediment to something else, but not to yourself.

6. Never say about anything, I have lost it, but say I have restored it. Is your child dead? It has been restored. Is your wife dead? She has been restored. Has your estate been taken from you? Has not then this also been restored? But he who has taken it from me is a bad man. But what is it to you, by whose hands the giver demanded it back? So long as he may allow you, take care of it as a thing which belongs to another, as travellers do with their inn.

7. If you would have your children and your wife and your friends to live for ever, you are silly; for you would have the things which are not in your power to be in your power, and the things which belong to others to be yours. So if you would have your slaves to be free from faults, you are a fool; for you would have badness not to be badness, but something else. But if you wish not to fail in your

desires, you are able to do that. Practise then this which you are able to do. He is the master of every man who has the power of the things, which another person wishes or does not wish, the power to confer them on him or to take them away. Whoever then wishes to be free, let him neither wish for anything nor avoid anything which depends on others: if he does not observe this rule, he must be a slave.

8. When you see a person weeping in sorrow either when a child goes abroad or when he is dead, or when the man has lost his property, take care that the appearance do not hurry you away with it, as if he were suffering in external things. But straightway make a distinction in your own mind, and be in readiness to say, it is not that which has happened that afflicts this man, for it does not afflict another, but it is the opinion about this thing which afflicts the man. So far as words then do not be unwilling to show him sympathy, and even if it happens so, to lament with him. But take care that you do not lament internally also.

9. Remember it is not he who reviles or strikes you, who insults you, but it is your opinion about these things as being insulting. When then a man irritates you, you must know that it is your own opinion which has irritated you. Therefore especially try not to be carried away by the appearance. For if you once gain time and delay, you will more easily master yourself.

10. Let death and exile and every other thing which appears dreadful be daily before your eyes; but most of all death: and you will never think of any thing mean, nor will you desire anything extravagantly.

11. If it should ever happen to you to be turned to externals in order to please some person, you must know that you have lost your purpose in life. Be satisfied then in every thing with being a philosopher; and if you wish to

seem also to any person to be a philosopher, appear so to yourself, and you will be able to do this.

12. If any person was intending to put your body in the power of any man whom you fell in with ^{on} the way, you would be vexed: but that you put your understanding in the power of any man whom you meet, so that if he should revile you, it is disturbed and troubled, are you not ashamed at this?

13. Immediately prescribe some character and some form to yourself, which you shall observe both when you are alone and when you meet with men.

14. And let silence be the general rule, or let only what is necessary be said, and in few words. And rarely and when the occasion calls we shall say something; but if you should happen to be confined to the company of strangers be silent.

15. Let not your laughter be much, nor on many occasions, nor excessive.

16. Refuse altogether to take an oath, if it is possible: if it is not, refuse as far as you are able.

17. Avoid banquets which are given by strangers and by ignorant persons. But if ever there is occasion to join in them, let your attention be carefully fixed; that you slip not into the manners of the vulgar (the uninstructed). For you must know, that if your companion be impure, he also who keeps company with him must become impure, though he should happen to be pure.

18. Take (apply) the things which relate to the body as far as the bare use, as food, drink, clothing, house, and slaves: but exclude every thing which is for show or luxury.

19. If a man has reported to you, that a certain person speaks ill of you, do not make any defence (answer) to what has been told you: but reply, The man did not know the

rest of my faults, for he would not have mentioned these only.

20. In company take care not to speak much and excessively about your own acts or dangers: for it is pleasant to you to make mention of your own dangers, it is not pleasant to others to hear what has happened to you.

21. If you have received the impression of any pleasure, guard yourself against being carried away by it; but let the thing wait for you, and allow yourself a certain delay on your own part. Then think of both times, of the time when you will enjoy the pleasure, and of the time after the enjoyment of the pleasure when you will repent and will reproach yourself. And set against these things how you will rejoice if you have abstained from the pleasure, and how you will commend yourself. But if it seem to you seasonable to undertake (do) the thing, take care that the charm of it, and the pleasure, and the attraction of it shall not conquer you: but set on the other side the consideration how much better it is to be conscious that you have gained this victory.

22. When you have decided that a thing ought to be done and are doing it, never avoid being seen doing it, though the many shall form an unfavourable opinion about it. For if it is not right to do it, avoid doing the thing; but if it is right, why are you afraid of those who shall find fault wrongly?

23. In walking about as you take care not to step on a nail or to sprain your foot, so take care not to damage your own ruling faculty: and if we observe this rule in every act, we shall undertake the act with more security.

24. It is a mark of a mean capacity to spend much time on the things which concern the body, such as much exercise, much eating, much drinking, much easing of the body, much copulation. But these things should be done as subordinate things: and let all your care be directed to the mind.

25. When any person treats you ill or speaks ill of you, remember that he does this or says this because he thinks that it is his duty. It is not possible then for him to follow that which seems right to you, but that which seems right to himself. Accordingly if he is wrong in his opinion, he is the person who is hurt, for he is the person who has been deceived; for if a man shall suppose the true conjunction to be false, it is not the conjunction which is hindered, but the man who has been deceived about it. If you proceed then from these opinions, you will be mild in temper to him who reviles you: for say on each occasion, It seemed so to him.

26. The condition and characteristic of an uninstructed person is this: he never expects from himself profit (advantage) nor harm, but from externals. The condition and characteristic of a philosopher is this: he expects all advantage and all harm from himself. The signs (marks) of one who is making progress are these: he censures no man, he praises no man, he blames no man, he accuses no man, he says nothing about himself as if he were some body or know some thing; when he is impeded at all or hindered, he blames himself: if a man praises him, he ridicules the praiser to himself: if a man censures him, he makes no defence: he goes about like weak persons, being careful not to move any of the things which are placed, before they are firmly fixed: he removes all desire from himself, and he transfers aversion to those things only of the things within our power which are contrary to nature: he employs a moderate movement towards everything: whether he is considered foolish or ignorant, he cares not: and in a word he watches himself as if he were an enemy and lying in ambush.

27. Whatever things (rules) are proposed to you (for the conduct of life) abide by them, as if they were laws, as if you would be guilty of impiety if you transgressed any of them.

And whatever any man shall say about you, do not attend to it: for this is no affair of yours. How long will you then still defer thinking yourself worthy of the best things, and in no matter transgressing the distinctive reason? Have you accepted the theorems (rules), which it was your duty to agree to, and have you agreed to them? What teacher then do you still expect that you defer to him the correction of yourself? You are no longer a youth, but already a full-grown man. If then you are negligent and slothful, and are continually making procrastination after procrastination, and proposal (intention) after proposal, and fixing day after day, after which you will attend to yourself, you will not know that you are not making improvement, but you will continue ignorant (uninstructed) both while you live and till you die. Immediately then think it right to live as a full-grown man, and one who is making proficiency, and let every thing which appears to you to be the best be to you a law which must not be transgressed. And if any thing laborious, or pleasant or glorious or inglorious be presented to you, remember that now is the contest, now are the Olympic games, and they cannot be deferred; and that it depends on one defeat and one giving way that progress is either lost or maintained. Socrates in this became perfect, in all things improving himself, attending to nothing except to reason. But you, though you are not yet a Socrates, ought to live as one who wishes to be a Socrates.

FRAGMENTS OF EPICTETUS.

1. If you wish to be good, first believe that you are bad.
2. It is better to do wrong seldom and to own it, and to act right for the most part, than seldom to admit that you have done wrong and to do wrong often.
3. Check (punish) your passions, that you may not be punished by them.

4. If you wish to be well spoken of, learn to speak well (of others) : and when you have learned to speak well of them, try to act well, and so you will reap the fruit of being well spoken of.

5. It is an evil chain, fortune (a chain) of the body, and vice of the soul. For he who is loose (free) in the body, but bound in the soul is a slave : but on the contrary he who is bound in the body, but free (unbound) in the soul, is free.

6. No man who loves money, and loves pleasure, and loves fame, also loves mankind, but only he who loves virtue.

7. As you would not choose to sail in a large and decorated and gold-laden ship (or ship ornamented with gold), and to be drowned; so do not choose to dwell in a large and costly house and to be disturbed (by cares).

8. Those who are well constituted in the body endure both heat and cold: and those who are well constituted in the soul endure both anger and grief and excessive joy and the other effects.

9. Examine yourself whether you wish to be rich or to be happy. If you wish to be rich, you should know that it is neither a good thing nor at all in your power: but if you wish to be happy, you should know that it is both a good thing and in your power, for the one is a temporary loan of fortune, and happiness comes from the will.

10. As when you see a viper or an asp or a scorpion in an ivory or golden box, you do not on account of the costliness of the material love it or think it happy, but because the nature of it is pernicious, you turn away from it and loathe it; so when you shall see vice dwelling in wealth and in the swollen fulness of fortune, be not struck by the splendour of the material, but despise the false character of the morals.

11. If you had been born among the Persians, you would not have wished to live in Hellas (Greece), but to have lived

in Persia happy : so if you are born in poverty, why do you seek to grow rich, and why do you not remain in poverty and be happy?

12. As it is better to lie compressed in a narrow bed and be healthy than to be tossed with disease on a broad couch, so also it is better to contract yourself within a small competence and to be happy than to have a great fortune and to be wretched.

13. It is not poverty which produces sorrow but desire ; nor does wealth release from fear, but reason (the power of reasoning). If then you acquire this power of reasoning, you will neither desire wealth nor complain of poverty.

14. In banquets remember that you entertain two guests, body and soul : and whatever you shall have given to the body you soon eject : but what you shall have given to the soul, you keep always.

15. Examine in three ways him who is talking with you, as superior, or as inferior, or as equal : and if he is superior, you should listen to him and be convinced by him : but if he is inferior, you should convince him ; if he is equal, you should agree with him ; and thus you will never be guilty of being quarrelsome.

16. If you seek truth, you will not seek by every means to gain a victory ; and if you have found truth, you will have the gain of not being defeated.

17. It is better to live with one free man and to be without fear, and free than to be slave with many.

18. What you avoid suffering, do not make others suffer. You avoid slavery : take care that others are not your slaves. For if you endure to have a slave, you appear to be a slave yourself first. For vice has no community with virtue, nor freedom with slavery.

19. If you wish your house to be well managed, imitate the Spartan Lyncurgus. For as he did not fence his city with walls, but fortified the inhabitants by virtue and preserved the city always free; so do you not cast around (your house) a large court and raise high towers, but strengthen the dwellers by good will and fidelity and friendship, and then nothing harmful will enter it, not even if the whole band of wickedness shall array itself against it. .

20. Instead of an herd of oxen, endeavour to assemble herds of friends in your house.

21. Nothing is smaller (meaner) than love of pleasure, and love of gain and pride. Nothing is superior to magnanimity, and gentleness, and love of mankind, and beneficence.

22. Of pleasure those which occur most rarely give the greatest delight.

23. If a man should transgress moderation, the things which give the greatest delight would become the things which give the least. .

24. Diogenes said that no labour was good, unless the end (purpose) of it was courage and strength of the soul, but not of the body. .

25. If you wish to make your judgments just, listen not to (regard not) any of those who are parties (to the suit), nor to those who plead in it, but listen to justice itself.

26. You will fail (stumble) least in your judgments, if you yourself fail (stumble) least in your life.

27. It is better when you judge justly to be blamed undeservedly by him who has been condemned, than when you judge unjustly to be justly blamed by (before) nature.

28. It is shameful for the judge to be judged by others.

29. As nothing is straighter than that which is straight, so nothing is juster than that which is just.

30. Pittacus after being wronged by a certain person and having the power of punishing him let him go, saying, Forgiveness is better than revenge: for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.

31. Solon having been asked by Periander over their cups, since he happened to say nothing, Whether he was silent for want of words or because he was a fool, replied: No fool is able to be silent over his cups.

32. Attempt on every occasion to provide for nothing so much as that which is safe: for silence is safer than speaking. And omit speaking whatever is without sense or reason.

33. If you propose to adorn your city by the dedication of offerings (monuments), first dedicate to yourself (decorate yourself with) the noblest offering of gentleness, and justice and beneficence.

34. You will do the greatest service to the state, if you shall raise not the roofs of the houses, but the souls of the citizens: for it is better that great souls should dwell in small houses than for mean slave to lurk in great houses.

35. What is due to the state pay as quickly as you can, and you will never be asked for that which is not due.

36. As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all: so do you also not wait for clappings of hands, and shouts and praise to be induced to do good, but be a doer of good voluntarily, and you will be beloved as much as the sun.

37. We ought to stretch our legs and stretch our hopes only to that which is possible.

38. When a man dies young, he blames the gods. When he is old and does not die, he blames the gods because he suffers when he ought to have already ceased from suffering. And nevertheless, when death approaches, he wishes to live,

and sends to the physician and intreats him to omit no care or trouble. Wonderful, he said, are men, who are neither willing to live nor to die.

39. To the longer life and the worse, the shorter life, if it is better, ought by all means to be preferred.

40. What we ought not to do, we should not even think of doing.

41. Deliberate much before saying or doing anything, for you will not have the power of recalling what has been said or done.

42. Every place is safe to him who lives with justice.

43. Crows devour the eyes of the dead, when the dead have no longer need of them. But flatterers destroy the souls of the living and blind their eyes.

44. To admonish is better than to reproach: for admonition is mild and friendly, but reproach is harsh and insulting; and admonition corrects those who are doing wrong, but reproach only convicts them.

45. Give of what you have to strangers and to those who have need: for he who gives not to him who wants, will not receive himself when he wants.

46. A pirate had been cast on the land and was perishing through the tempest. A man took clothing and gave it to him, and brought the pirate into his house, and supplied him with every thing else that was necessary. When the man was reproached by a person for doing kindness to the bad, he replied, I have shown this regard not to the man, but to mankind.

47. It is the part of a wise man to assist pleasures, but of a foolish man to be a slave to them.

48. Choose rather to punish your appetites than to be punished through them.

49. No man is free who is not master of himself.

50. Let your talk of God be renewed every day rather than your food.

51. Think of God more frequently than you breathe.

52. If you always remember that whatever you are doing in the soul or in the body, God stands by as an inspector; you will never err (do wrong) in all your prayers and in all your acts, but you will have God dwelling with you.

53. To yield to law and to a magistrate and to him who is wiser than yourself, is becoming.

54. In prosperity it is very easy to find a friend; but in adversity it is most difficult of all things.

55. Time relieves the foolish from sorrow, but reason relieves the wise.

56. He is a wise man who does not grieve for the things he has not, but rejoices for those which he has.

57. Epictetus being asked how a man should give pain to his enemy, answered, By preparing himself to live the best life that he can.

58. He who is dissatisfied with things present and what is given by fortune is an ignorant man in life: but he who bears them nobly and rationally and the things which proceed from them, is worthy of being considered a good man.

59. Contentment, as it is a short road and pleasant, has great delight and little trouble.

60. Fortify yourself with contentment, for this is an impregnable fortress.

61. Truth is a thing immortal and perpetual, and it gives to us a beauty which fades not away in time nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them the unjust and refuting them.

62. Nature has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.

63. Nothing really pleasant or unpleasant subsists by nature, but all things become so through habit (custom).

64. Choose the best life, for custom (habit) will make it pleasant.

65. Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant,

66. A daughter is a possession to her father which is not his own.

67. The same person advised to leave modesty to children rather than gold.

68. The reproach of a father is agreeable medicine, for it contains more that is useful than it contains of that which gives pain.

69. He who has been lucky in a son-in-law has found a son: but he who has been unlucky, has lost also a daughter.

70. The value of education (knowledge) like that of gold is valued in every place.

71. We ought to avoid the friendship of the bad and the enmity of the good.

72. The necessity of circumstances proves friends and detects enemies.

73. When our friends are present, we ought to treat them well; and when they are absent, to speak of them well.

74. Let no man think that he is loved by any man when he loves no man.

75. You ought to choose both physician and friend not the most agreeable, but most useful.

76. If you wish to live a life free from sorrow, think of what is going to happen as if it had already happened.

77. Be free from grief not through insensibility like the irrational animals, nor through want of thought like the foolish, but like a man of virtue by having reason as the consolation of grief.

78. Whoever are least disturbed in mind by calamities, and in act struggle most against them, these are the best men in states and in private life.

79. We ought to call in reason like a good physician as a help in misfortune.

80. He who bears in mind what man is, will never be troubled at any thing which happens.

81. For making a good voyage a pilot (master) and wind are necessary: and for happiness reason and art.

82. We should enjoy good fortune while we have it, like the fruits of autumn.

83. He is unreasonable who is grieved (troubled) at the things which happen from the necessity of nature.

84. When a young man was boasting in the theatre and saying, I am wise, for I have conversed with many wise men, Epictetus said, I also have conversed with many rich men, but I am not rich.

85. Epictetus being asked, What man is rich, answered, He who is content (who has enough).



PART IV.

SELECTIONS FROM THE "THOUGHTS OF THE EMPEROR
MARCUS AURELIUS ANTONINUS"; BY GEORGE LONG.

ANTONINUS (A. D. 180.)

BOOK I.

1. Learn good morals and the government of temper, and modesty and a manly character.

2. Learn piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts, and further simplicity in the way of living, far removed from the habits of the rich.

3. Learn endurance of labour, and to want little, and to work with your own hands, and not to meddle with other people's affairs, and not to be ready to listen to slander. And further, not to show yourself as a man who practices much discipline, or does benevolent acts in order to make a display; and with respect to those who have offended you with words or done you wrong, to be easily reconciled and pacified, as soon as they have shown a readiness to be reconciled.

4. Learn freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same, in sharp pains, on the occasion of the loss of a child, and in long illness; and to be both most resolute and yielding, and not peevish in giving instructions; and to receive from friends what are

esteemed favours, without being either humbled by them or letting them pass unnoticed.

5. Learn to have a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation, and to look carefully after the interests of friends, and to tolerate ignorant persons and those who form opinions without consideration; and never to show anger or any other passion, but to be entirely free from passion, and also most affectionate.

6. Learn to refrain from fault-finding, and not to be indifferent when a friend finds fault; and to have a disposition to do good, and to give to others readily, and to cherish good hopes, and not to be led astray by anything, and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what is set before you without complaining.

7. Learn never to have bad intention in all what you do, and never to show amazement and surprise, and never to be in hurry, and never to put off doing a thing, and never to be perplexed nor dejected, and never to be passionate or suspicious, and never to laugh to disguise vexation; and to be free from all falsehood, and to have mildness of temper, and unchangeable resolution in the things which you have determined after due deliberation; and no vainglory in those things which men call honour, and a love of labour and perseverance, and to be satisfied on all occasions, and to be cheerful; and self government; and to love children truly, and to love truth, and to love justice.

BOOK II.

1. Be neither dissatisfied with thy present lot, nor shrink from the future. Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and

simple dignity, and feeling of affection, and freedom, and justice; and to give thyself relief from all other thoughts. And thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee.

2. Through not observing what is in the mind of another, a man has seldom been seen to be unhappy; but those who do not observe the movements of their own minds must of necessity be unhappy.

3. Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly.

4. Death and life, honour and dishonour, pain and pleasure, all these things equally happen to good men and bad, being things which make us neither better nor worse. Therefore they are neither good nor evil.

5. Nothing is more wretched than a man who seeks by conjecture what is in the minds of his neighbours, without perceiving that it is sufficient to attend to the divinity within him, and to reverence it sincerely. And reverence of the divinity consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from God and men.

6. Though thou shouldest be going to live three thousand year, and as many times ten thousand years, still remember that no man loses any other life than this which he now lives, nor lives any other than this which he now loses. For a man cannot lose either the past or the future: for what a man has not, how can any one take this from him? The present is the only thing of which a man can be deprived, if it is true that this is the only thing which he has, and that a man cannot lose a thing if he has it not.

7. The soul of man does violence to itself, first of all, when it is vexed at anything which happens to it; secondly, when it turns away from any man, or moves towards him with the intention of injuring; thirdly, when it is overpowered by pleasure or by pain; fourthly, when it plays a part, and does or says anything insincerely and untruly; and fifthly, when it allows any act of its own and any movement to be without an aim, and does anything thoughtlessly and without reference to an end.

8. What is that which is able to conduct a man? One thing, and only one, philosophy. This consists in keeping the divinity within a man free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is compounded.

BOOK III.

1. Do not waste the remainder of thy life in thoughts about others, when thou dost not refer thy thoughts to some object of common utility. Everything in thee should be simple and benevolent, and such as befits a social animal and one that cares not for thoughts about pleasure or sensual enjoyments at all, nor has any rivalry or envy and suspicion, or anything else for which thou wouldst blush if thou shouldst say that thou hadst it in thy mind. For the man who is such and no longer delays being among the number of the best, is like the priest and minister of the gods, using too the deity which is planted within him, which makes the man uncontaminated by pleasure, unharmed by any man, untouched by any insult, feeling no wrong, a fighter in the

noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion, without troubling himself with what another says, or does, or thinks.

2. Labour not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; and be not either a man of many words, or busy about many things. Be like a man waiting for the signal which summons him from life; and be cheerful, and seek not external help nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

3. In human life nothing is better than justice, truth, temperance, fortitude; nothing better than thy own mind's self-satisfaction in the things which it enables thee to do according to right reason, and in the condition that is assigned to thee without thy own choice; and nothing better than the deity which is planted in thee, and which has subjected to itself all the appetites.

4. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains: for he who has preferred to everything else his own intelligence and divinity and the worship of its excellence, acts no tragic part, does not groan, will not need either solitude or much company, and what is chief of all, he will live without either pursuing or flying from death; and even if he must depart immediately, he will go as readily as if he were going to do anything else which can be done with decency and order.

5. In the mind of one who is chastened and purified, thou wilt find no corrupt matter, nor impurity, nor any sore skinned over. Nor is his life incomplete when fate overtakes him, as one may say of an actor who leaves the stage

before ending and finishing the play. Besides, there is in him nothing servile, nor affected, nor too closely bound to other things, nor yet detached from other things, nothing worthy of blame, nothing which seeks a hiding-place.

6. If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy, and there is no man who is able to prevent this.

7. What is peculiar to the good man? To be pleased, and content with what happens, and with the thread which is spun for him; and not to defile the divinity which is planted in his breast, nor disturb it by a crowd of images, but to preserve it tranquil, following it obediently as a god, neither saying anything contrary to the truth, nor doing anything contrary to justice. And if all men refuse to believe that he lives a simple, modest, and contented life, he is neither angry with any of them, nor does he deviate from the way which leads to the end of life, to which a man ought to come, pure, tranquil, ready to depart, and without any compulsion perfectly reconciled to his lot.

BOOK IV.

1. Men seek retreats for themselves, houses in the country, sea-shores, and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men; for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking

into them he is immediately "in perfect tranquillity ; and I affirm that tranquillity is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent with the things to which thou returnest.

2. Remember to retire into this little territory of thy own, and above all do not distract or strain thyself; but be free, and look at things as a man, as a citizen, as a mortal. Things do not touch the soul, for they are external and remain immoveable; but our perturbations come only from the opinion which is within.

3. Take away thy opinion, and then there is taken away the complaint "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

4. Death is such as generation is, a mystery of nature. Everything which happens, happens justly, and if thou observest carefully, thou wilt find it to be so.

5. Occupy thyself with few things if thou wouldst be tranquil. Try how the life of the good man suits thee, the life of him who is satisfied with his portion out of the whole, and satisfied with his own just acts and benevolent disposition.

6. He is a stranger to the universe who does not know what is in it; he is a runaway, who flies from social reason; he is blind, who shuts the eyes of the understanding; he is poor, who has need of another, and has not from himself all things which are useful for life.

7. What is that about which we ought to employ our serious pains? This one thing, thoughts just, and acts social, and words which never lie, and a disposition which gladly accepts all that happens.

8. Thou wilt soon die, and thou art not yet simple, nor

free from perturbations, nor without suspicion of being hurt by external things, nor kindly disposed towards all : nor dost thou yet place wisdom only in acting justly.

9. What is evil to thee does not subsist in the ruling principle of another ; nor yet in any turning and mutation of thy corporeal covering. Where is it then ? It is in that part of thee in which subsists the power of forming opinions about evils. Let this power then not form such opinions, and all is well, and if that which is nearest to it, the poor body, is cut, burnt, filled with matter and rottenness, nevertheless let the part which forms opinions about these things be quiet, that is, let it judge that nothing is either bad or good which can happen equally to the bad man and the good. For that which happens equally to him who lives contrary to nature and to him who lives according to nature, is neither according to nature nor contrary to nature.

10. Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.

11. Unhappy am I, because this has happened to me—Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present nor fearing the future. For such a thing might have happened to every man ; but every man would not have continued free from pain on such an occasion. Will then this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood ; will it prevent thee from having modesty, freedom, and everything else, by the presence of which man's nature obtains all that is its own ? Remember too on every occasion which leads thee to vexation to apply this principle : not that this is a misfortune, but that to bear it nobly is good fortune.

BOOK V.

1. In the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and for which I was brought into the world?

2. How easy it is to repel and to wipe away every impression which is troublesome or unsuitable, and immediately to be in all tranquillity.

3. Judge every word and deed which are according to nature to be fit for thee; and be not diverted by the blame which follows from any people nor by their words, but if a thing is good to be done or said, do not consider it unworthy of thee.

4. Show those qualities which are altogether in thy power,—sincerity, gravity, endurance of labour, aversion to pleasure, contentment with thy portion and with few things, benevolence, frankness, no love of superfluity, freedom from trifling, magnanimity.

5. That which happens to every man is fixed in a manner for him suitably to his destiny. Accept therefore everything which happens, even if it seem disagreeable, because it leads to the health and to the prosperity and felicity of the universe.

6. Be not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing every thing according to right principles; but when thou hast failed, return back again, and be content if the greater part of what thou doest is consistent with man's nature, and love this to which thou returnest. And consider if magnanimity, freedom, simplicity, equanimity, piety, are not more agreeable.

7. If any man should conceive certain things as being really good, such as prudence, temperance, justice, fortitude, he would not after having first conceived these endure to

listen to anything which should not be in harmony with what is really good.

8. Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: for instance, that where'a man can live, there he can also live well.

9. Nothing happens to any man which he is not formed by nature to bear. Things themselves touch not the soul, not in the least degree; nor have they admission to the soul, nor can they turn or move the soul: but the soul turns and moves itself alone, and whatever judgments it may think proper to make, such it makes for itself the things which present themselves to it.

10. Let the part of thy soul which leads and governs be undisturbed by the movements in the flesh, whether of pleasure or of pain; and let it not unite with them, but let it circumscribe itself and limit those affects to their parts.

11. Call to recollection how many things thou hast been able to endure; and how many pleasures and pains thou hast despised; and how many things called honourable thou hast spurned; and to how many ill-minded folks thou hast shown a kind disposition.

12. Fortunate means that a man has assigned to himself a good fortune: and a good fortune is good disposition of the soul, good emotions, good actions.

BOOK VI.

1. Let it make no difference to thee whether thou art cold or warm, if thou art doing thy duty; and whether thou art ill-spoken of or praised.

2. The best way of avenging thyself is not to become like the wrong doer.

3. Take pleasure in one thing and rest in it, in passing from one social act to another social act, thinking of God.

4. If a thing is difficult to be accomplished by thyself, do not think that it is impossible for man, but that it can be attained by thyself too.

5. If any man is able to convince and show me that I do not think or act right, I will gladly change.

6. It is a shame for the soul to be the first to give way in this life, when thy body does not give way.

7. Keep thyself simple, good, pure, serious, free from affectation, a friend of justice, a worshipper of the gods, kind, affectionate, strenuous in all proper acts. Reverence the gods and help men. Short is life. There is only one fruit of this terrene life, a pious disposition and social acts. Do everything as a disciple of Antoninus. Remember his constancy in every act which was conformable to reason, and his evenness in all things, and his piety, and the serenity of his countenance, and his sweetness, and his disregard of empty fame, and how he bore with those who blamed him unjustly without blaming them in return; how he did nothing in hurry; and how he listened not to calumnies, and how exact an examiner of manners and actions he was; and not given to reproach people, nor timid, nor suspicious, nor a sophist; and with how little he was satisfied; and how laborious and patient; and his firmness and uniformity in friendship; and how he tolerated freedom of speech in those who opposed his opinions; and the pleasure he had when any man showed him anything better; and how religious he was without superstition. Imitate all this that thou mayest have as good a conscience when thy last hour comes, as he had.

8. He who has seen the present things has seen all, both everything which has taken place from all eternity and everything which will be from time without end; for all things are of one kin and of one form.

9. Adapt thyself with the things with which thy lot has

been cast : and the men among whom thou hast received thy portion, love them sincerely.

10. When thou wishest to delight thyself, think of the virtues of those who live with thee.

11. If any man by using force stands in thy way, betake thyself to contentment and tranquillity, and at the same time employ the hindrance towards the exercise of some other virtue.

12. He who loves fame considers another man's activity to be his own good ; and he who loves pleasure, his own sensations ; but he who has understanding, considers his own acts to be his own good.

13. It is in our power to have no opinion about a thing, and not to be disturbed in our soul ; for things themselves have no natural power to form our judgments.

14. No man will hinder thee from living according to the reason of thy own nature ; nothing will happen to thee contrary to the reason of the universal nature.

BOOK VII.

1. The things which are external to thy mind have no relation at all to thy mind. Let this be the state of thy affects, and thou standest erect.

2. It is thy duty in the midst of things to show a good humour and not a proud air ; to understand that every man is worth just so much as the things are worth about which he busies himself.

3. Be not ashamed to be helped. Let not future things disturb thee, for thou wilt come to them.

4. Let there fall externally what will on the parts which can feel the effects of this fall. For those parts which have felt will complain, if they choose, But I, unless I think that what has happened is an evil, am not injured. And it is in my power not to think so.

5. The ruling faculty does not disturb itself ; or cause itself

pain. Let the body itself take care, if it can, that it suffer nothing, and let it speak, if it suffers. But the soul itself, that which is subject to fear, to pain, which has completely the power of forming an opinion about these things, will suffer nothing, for it will never deviate into such a judgment. The leading principle in itself wants nothing unless it makes a want itself; and therefore it is both free from perturbation and unimpeded, if it does not disturb and impede itself.

6. It is peculiar to man to love even those who do wrong. But the wrong-doer has done thee no harm, for he has not made thy ruling faculty worse than it was before.

7. Think not so much of what thou hast not as of what thou hast: but of the things which thou hast select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. But do not accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.

8. Wipe out the imagination. Confine thyself to the present. Let the wrong which is done by a man stay there where the wrong was done.

9. Adorn thyself with simplicity and modesty and with indifference towards the things. Love mankind. Follow God.

10. It is royal to do good and to be abused.

11. Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee, and to exert thy skill upon thy present thoughts, that nothing should steal into them without being well examined.

12. Consider thyself to be dead, and to have completed thy life up to the present time; and live according to nature the remainder which is allowed thee.

13. Love that only which happens to thee and is spun with the thread of thy destiny. For what is more suitable?

14. Every soul is involuntarily deprived of truth, justice, temperance, and benevolence. Constantly bear this in mind, for thus thou wilt be more gentle towards all.

15. In every pain let this thought be present, that there is no dishonour in it, nor does it make the governing intelligence worse.

16. It is in thy power to live free from all compulsion in the greatest tranquillity of mind, even if all the world cry out against thee as much as they choose, and even if wild beasts tear the members of this kneaded matter which has grown around thee.

17. The perfection of moral character consists in passing every day as the last.

18. When thou hast done a good act and another has received it, do not look for reputation or return.

BOOK VIII.

1. Thou hast had experience of many wanderings without having found happiness anywhere; not in syllogisms, nor in wealth, nor in reputation, nor in enjoyment, nor anywhere. Where is it then? In doing what man's nature requires, and what makes him just, temperate, manly, free.

2. Check arrogance; be superior to pleasure and pain, and to love of fame; be not vexed at stupid and ungrateful people, nay even care for them.

3. Repentance is a kind of self-reproof for having neglected something useful.

4. Thou sufferest this justly: for thou chooseth rather to become good to-morrow than to be good to-day.

5. It is thy duty to order thy life well in every single act; and if every act does its duty be content.

6. Receive wealth or prosperity without arrogance, and be ready to let it go.

7. Do not disturb thyself by thinking of the whole of thy life. Let not thy thoughts at once embrace all the

various troubles which thou mayest expect to befall thee; for remember that neither future nor the past pains thee, but only the present.

8. Nothing can happen to any man which is not a human accident. If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgment about it. And it is in thy power to wipe out this judgment.

9. Remember that the ruling faculty is invincible, when self-collected it is satisfied with itself, and does nothing which it does not choose to do.

10. Say nothing more to thyself than what the first appearances report. Suppose that it has been reported to thee that a certain person speaks ill of thee. This has been reported; but that thou hast been injured, that has not been reported. I see that my child is sick. I do see; but that he is in danger, I do not see. Thus then always abide by the first appearances, and add nothing thyself from within, and then nothing happens to thee.

11. Suppose that men kill thee, cut thee in pieces, curse thee. What then can these things do to prevent thy mind from remaining pure, wise, sober, just?

BOOK IX.

1. It would be a man's happiest lot to depart from mankind without having had any taste of lying and hypocrisy and luxury and pride.

2. Do not despise death, but be well content with it, since this too is one of those things which nature wills.

3. He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad.

4. To-day I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but within and in my opinions.

5. It is thy duty to leave another man's wrongful act there where it is.

6. Let there be freedom from perturbations with respect to the things which come from the external cause.

7. Thou canst remove out of thy way many useless things which disturb thee, for they lie entirely in thy opinion.

BOOK X.

1. When thou hast assumed these names, good, modest, true, rational, a man of equanimity, and magnanimous, take care that thou dost not change these names; and if thou shouldst lose them, quickly return to them. And remember that equanimity is the voluntary acceptance of the things which are assigned to thee by the common nature; and that magnanimity is the elevation of the intelligent part above the pleasurable or painful sensations of the flesh, and above that poor thing called fame, and death, and all such things.

2. Imagine every man who is grieved at anything or discontented to be like a pig which is sacrificed and kicks and screams.

3. Let it not be in any man's power to say truly of thee that thou art not simple or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee.

4. To him who is penetrated by true principles even the briefest precept is sufficient, and any common precept, to remind him that he should be free from grief and fear.

5. The healthy eye ought to see all visible things and not to say, I wish for green things; for this is the condition of a diseased eye. Accordingly the healthy understanding ought to be prepared for everything which happens.

BOOK XI.

1. What a soul that is which is ready at any moment to be separated from the body!

2. How plain does it appear that there is not another condition of life so well suited for philosophising as this in which thou now happenest to be.

3. As those who try to stand in thy way when thou art proceeding according to right reason, will not be able to turn thee aside from thy proper action, so neither let them drive thee from thy benevolent feelings towards them.

4. The spherical form of the soul maintains its figure, when it is neither extended towards any object, nor contracted inwards, nor dispersed, nor sinks down, but is illuminated by light, by which it sees the truth, the truth of all things and the truth that is in itself.

5. Suppose any man shall despise me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt.

6. How unsound and insincere is he who says, I have determined to deal with thee in a fair way. What art thou doing, man? There is no occasion to give this notice. It will soon shew itself by acts.

7. As to living in the best way, this power is in the soul, if it be indifferent to things which are indifferent.

8. Consider that a good disposition is invincible, if it be genuine, and not an affected smile and acting a part. For what will the violent man do to thee, if thou continuest to be of a kind disposition towards him?

9. Let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly; and he who possesses these qualities possesses strength, nerves and courage, and not the man who is subject to fits of passion and discontent. For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree is it nearer to strength: and as the sense of pain is a characteristic of weakness, so also is anger. For he who

yields to pain and he who yields to anger, both are wounded and both submit.

10. To expect bad men not to do wrong is madness, for he who expects this, desires an impossibility.

11. He who has not one and always the same object in life, cannot be one and the same all through his life.

12. Socrates said, "I would not perish by the worst of all ends, that is, I would not receive a favour and then be unable to return it."

13. Constantly think of some one of the men of former times who practised virtue.

14. Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

15. To look for the fig in winter is a madman's act: such is he who looks for his child when it is no longer allowed.

16. No man can rob us of our free will.

BOOK XII.

1. Take no notice of all the past, and trust the future to providence, and direct the present only conformably to piety and justice. Conformably to piety that thou may'st be content with the lot which is assigned to thee, for nature designed it for thee and thee for it; and conformably to justice, that thou may'st always speak the truth freely and without disguise.

2. Practise thyself even in things which thou despair'st of accomplishing. For even the left hand, which is ineffectual for all other things for want of practice, holds the bridle more vigorously than the right hand, for it has been practised in this.

3. What a power man has to do nothing except what God will approve, and to accept all that God may give him.

4. How ridiculous and what a stranger he is who is surprised at anything which happens in life.

5. Does the light of a lamp shine without losing its splendour until it is extinguished; and shall the truth which is in thee and justice and temperance be extinguished before thy death?

6. If it is not right, do not do it: if it is not true, do not say it.

7. When thou art troubled about anything, thou hast forgotten this, that everything, which happens, always happened so, and will happen so, and now happens so everywhere.

8. The man to whom that only is good which comes in due season, and to whom it is the same thing whether he has done more or fewer acts conformable to right reason, and whether he contemplates the world for a longer or a shorter time—for this man neither is death a terrible thing.

9. Man, thou hast been a citizen in this great state, the world: what difference does it make to thee whether for five years or three? for that which is conformable to laws is just for all. Depart then satisfied, for he also who releases thee is satisfied.

THE VALUE OF PRAYER.

There is an eye that never sleeps
 Beneath the wings of night :
There is an ear that never shuts
 When sink the beams of light.

There is an arm that never tires
 When human strength gives way ;
There is a love that never fails
 When earthly loves decay.

That eye is fixed on seraph throngs ;
 That ear is filled with angels songs ;
That arm upholds the world on high ;
 That love is throned beyond the sky.

But ther's a pow'r which man can wield
 When mortal aid is vain,
That eye, that arm, that love to reach,
 That listening ear to gain.
That pow'r is Prayer which soars on high
 And feeds on bliss beyond the sky.

HEBER.

BOOK V.
PERSIAN WISDOM

“Pour into a tank a stream of water, and at last it fills to the brim and will not hold another drop. But you may pour into your mind, through a whole lifetime, streams of knowledge from every conceivable quarter, and not only shall it never be full, but it will constantly thirst for more, and welcome each fresh supply with a greater joy. Nay, more, to all around, you may impart of these gladdening streams which have so fertilized your own mind, and yet, like the candle from which a thousand other candles may be lit without diminishing its flame, your supply shall not be impaired.”

“Casket of Gems.”

PERSIAN WISDOM.

PART I.

SELECTIONS FROM THE "PARSI RELIGION," AS CONTAINED IN THE
ZAND-AVASTA :

By JOHN WILSON, D. D., M. R. A. S.
(B. C. 589).

1. In all thy actions secret or displayed,
Be it first thy care to seek thy Maker's aid.
Through Him alone each work attains its end,
And things opposed in just concordance blend.
Omniscient Maker and Support of all,
Creator, Ruler of this earthly ball !
Lord of the seven skies and earths, for Thee
Are spread the highest heavens, Thy canopy.
O God of wisdom, Lord of life, Thy hand
Lit up the starry hosts, heaven's glittering band.
All-giving Lord ! Creator, Wise and Just,
How great Thy bounties on the sons of dust.
Reason and knowledge are thy gifts—to know
The evil from the good and weal from woe.
Let reason be his guide, and man shall gain
In each state, a sure escape from pain.
For those who strive to learn the faith of heaven,
Be first their thoughts to God's existence given.
And let them know this truth,—that God is one,
Exists nought like Him, He is God alone.
From man his Maker asks humility,
Of prayer the accents and the suppliant's knee.
Seek ye the truth ? from me the truth receive,
And thus instructed, listen and believe.

2. In the name of the God of the seven heavens, the powerful and the merciful towards his creatures, the God of beneficence and truth, who will not be pleased with my iniquity. Who always was and is! To Him alone the hearts of the wise are turned; to Him belong empire and sovereignty; to Him alone is it right to pay homage. Why gird up your loins to obey him, who in weakness resembles thyself? Fix your heart on God in both worlds and ask pardon of Him, O ye wise! Whatsoever you may say contrary to this, be assured that your words are without foundation; he is our God and we are his creatures, abject, weak, and helpless. How shall a God such as He is, be praised by the words of such creatures as we are; know this in what ye undertake, and call on the name of God for help.

3. The one holy and glorious God is the Lord of the creation of both worlds. He has no form, and no equal; and the creation and support of all things is from that Lord. And the lofty sky, and the earth, and light, and fire, and air, and water, and the sun, and moon, and the stars, have all been created by Him, and are subject to Him. And that glorious Master is Almighty, and that Lord was the first of all, and there was nothing before Him, and He is always, and will always remain. And He is very wise and just; and worthy of service, and praise, and imperative in His demand for service, and All-Powerful over every object.

4. God has no form or shape; and he is enveloped in holy, pure, brilliant, incomparable light. Wherefore, no one can see Him; and no one can adequately praise and celebrate that glorious Lord and Chief of wonders, who is without assistance and in His thought and opinion very glorious. We are able to inquire into that Lord by the light of the understanding, and through means of learning.

5. That God is present in every place, in heaven, earth and the whole creation; withersoever thou dost cast thine eyes, there He is nigh and by no means far from thee.

6. A man is pure upon birth. Let him preserve his own body in the purity of good thought, good speech, and good conduct. Let him keep pure his body; let him keep pure religion.

7. Men should abstain from the commission of any sin, and in any matter, whether relating to religion, or to the affairs of the world, they must be righteous, speak the truth, and do what is good. It is desirable that all men should strive to preserve their souls in perfect holiness.

8. The world was never free from evil doers, but God the Protector gives victory to the pure and good; the Author of righteousness will protect the right; it is therefore best that you follow the right way.

9. Such is the power of God, that He makes the savage wolf feel pity; therefore it is right that at all times, you should cause your lips to utter His name.

10. If you follow any way but that of righteousness, in the end you will convey yourself to hell: and if your heart is turned to any but God, certainly your place shall be in hell.

11. Day and night before the Giver of justice, bow down your head to the ground; do much good in the world, both in the sight of all and secretly. Everywhere that there is any poor man who obtrudes not his wants, till he is called for, send for him and treat him kindly and give him everything. Whenever there is any person afflicted, sympathize with that affliction; give him clothes and care for him and arrange all his affairs. Hold the world in no estimation, neither regard silver or gold, except in the worship and mention of God. He whose habits and customs are such as these be assured that he is pure and truly religious. Every one whose heart is in the fear of God will be saved from hell.

12. He of all men is best who is true of heart, also he who is really generous—by whose charity the hearts of all men are made glad—who inclines not save to the way of truth, and turns not his eyes upon vanity; also he who is merciful on all things in the world, on fire, water, and animals, whether sheep,

cows, or asses. Whose heart obtains a portion of their gratitude, he shall escape from hell for ever. Whatever thing is useful to you, if you afflict it, you displease God. And every one who in the world inflicts pain and vexes God's creatures, such a one has transgressed His statutes. Hell shall be his perpetual abode who steps aside from this law.

13. In every thing put your trust in God, for you will find no better guide than Him. If you place your reliance on God you may break your own neck without harm.

14. Whatever ye desire not yourselves, do it not to another. Whoever has committed sin in the world, is subject to the retribution thereof.

15. That God who created the world and makes the end of the wicked destruction, the Creator of the lofty heavens, the Kindler of the stars which give light,—His eternal reign finds no decay, since He is King and the Giver of benefits. If you believe truly in the existence of God, your abode will be in the paradise of heaven.

SELECTIONS FROM "THE HUNDRED GATES". OF ZAND-AVASTA.

1. It is necessary to be ever vigilant and always looking on a trifling sin as one of magnitude, to flee far from it.

2. The pursuits of a man should be of a virtuous tendency; because, whilst thus engaged, if he be overpowered by robbers or foes, he shall receive fourfold in paradise.

3. Know that there is no fasting, except that of avoiding sin: in which sense thou must fast the whole year, and not remain hungry from morn until night, and style that fasting. Thou must endeavour to keep thy members free from sin, and there will be then no occasion to keep the lips closed against meat and drink; but it is altogether necessary to keep them closed against uttering any evil speech.

4. When thou enterest into a covenant either with one of the pure faith or an unbeliever, break it not, but maintain it inviolate.

5. Shew honor to thy instructor, father, and mother; as otherwise in this world distress shall be thy portion; and in the next, hell.

6. Believers never utter a falsehood, although through it they might attain to worldly eminence.

7. Beware of open and secret sin : abstain from bad sights and thoughts. Hold it not meet to do unto others what thou wouldst not have done to thyself : do that unto the people which, when done to thyself, proves not disagreeable to thyself.

8. You must not put off the good work of to-day until the morrow, for this brings with it cause of regret. Expect not that, after thou hast past away, others will perform good works for thee.

9. When any one does good to another, the latter should not forget his benefactor's goodness.

10. Slay the sensual appetite, that is, indulge it not in the excesses it demands; next apply to the cauldron of the body the vinegar of abstinence, the garlic of reflection, and the rue of silence; then serve up a portion of this food to the satan-like propensities, that the demon may flee away.

DABISTAN.



PART II.

SELECTIONS FROM, THE " PRACTICAL PHILOSOPHY OF THE MUHAMMADAN PEOPLE," BEING A TRANSLATION OF THE " AKHLAK-I-JALALI:" BY W. F. THOMPSON ESQR.

1. The proper end of man, who is the abstract of all things, the model of models, and the quintessence of the world, is the vice-regence of God.

2. The Almighty had given to angels reason without desire and anger; to brutes desire and anger without reason; and to mankind gave both: so that if a man make desire and anger subject and obedient to reason, so as to reconcile them with reasoning perfection, he will rank above the angels: for into their perfection no inclination enters—nay, no choice; while men attain to it in spite of difficulties, and at the expense of labour and exertion. But if he allows his reason to be vanquished by desire and anger, he degrades himself beneath the brutes: for these in their failings are excused by the absence of an intellect to restrain them; which excuse men have not.

3. The root of virtue is purity of substance and excellence of physical material; and to endeavour after perfection, in spite of a coarse and mean original of nature, were like seeking to furbish glass into a ruby or emerald, or to polish iron into silver or gold, which of course is absurd.

4. Magnanimity is, that the soul take no note of honour or disrepute, pay no regard to affluence or adversity: but remain entirely unaffected by praise or censure, by wealth or want; from the mutations of human affairs admitting neither alteration, nor transition, nor impression, nor influ-

ence : a spiritual eminence whose heights are only attainable to the most advanced on the paths of research ; whose summits are not to be contemplated, but by the choicest of the accomplished.

5. Collectedness is the soul's constancy in its own stability at the moment of entering upon difficulties and dangers ; that it give no room to trepidation, and no rise to unsteady impulses.

6. Elevation of purpose is, that in the soul's pursuit of real good and spiritual perfection, it pay no regard to worldly interest and prejudice ; neither rejoicing at such attainment, nor grieving at such loss ; even to being unsusceptible of the fear of death.

7. Resignation is, that in matters not entrusted to the power or care of man, and where reflection finds no opportunity for action, one should forbear to wish for increase or diminution, for acceleration or delay ; but, entrusting them to him who is the best of all trustees, should lay superfluous imaginings aside.

8. Devotion is, that we make it the symbol of our conduct and the uniform of our party to magnify and praise the great Originator, who, without any foregone merit on our part, brought us forth by his fostering grace and bounty from the blank of inexistence to the theatre of being, and poured on us unbounded blessings from the treasury of divine favour.

9. Every person is sovereign over the concerns of his members and powers of soul and body, so as to be governor over those parts and powers ; and every one will be questioned on the day of account concerning the condition of these his subjects. Whoever is unable to regulate his own condition, and unequal to maintaining the equity of his body and faculties, from him we cannot expect the equity of denizen and citizen.

10. Each one of the powers and members was created by the Almighty for a special end ; so that by their collective means, we might attain to the true perfection, or end of all

ends : in other words, might arrive at the height of viceroyalty to God upon earth. In the application therefore of these powers and members to these ends, consists all devotion, all equity, and all gratitude ; as in their application otherwise, all presumption, all oppression, and all faithlessness.

11. Except such as are aided by God, and whom the Almighty, by perfecting in conformation and elevating in intellect, has exempted from the labours of attainment and the pursuits of ordinary life, no one is formed to excellence, or independent of labour in its acquirement.

12. No sooner is the mind released from the exercise of contemplation and ceases to send its soaring thoughts abroad in pursuit of their philosophic food than it inevitably verges towards folly and stupidity, turns from those fountains of the intellectual world which supply the spirit with sustenance and heavenly support, and stripped, in the eye of reason, of the honors of human perfection, becomes virtually degraded to the shapes of ravenous beasts.

13. He who can command a competence to his situation in life ought not to seek for more ; for to that there is no limit, nor to the disgusts which the seeker of it must encounter. Not enjoyment is the object of wealth, but defence against infirmities, such as hunger and thirst, and security against falling into bodily affliction. The true enjoyment is health, and that we are bound to seek for ; so that in shunning superfluity enjoyment is placed, as well as health ; and in seeking it, neither health nor enjoyment.

14. Seek not after more in this life ; for whether one is master of a house or guest in it, the stomach holds the same. So that he that has but in the measure of his wants, or he that has more, are both equal in the benefit resulting ; only the possessor of more undergoes greater trouble and labour, without any other privilege than that of saying it is his.

15. If the material of your exultation is the gorgeous apparel in which you are accoutred, the beauty is in the

garment, and not in you, if it is the gallant beast on which you are mounted, the merit is the horse's, and not yours; if it is the eminence of your fathers, that eminence belongs to them, and not to you. Wherefore, as no one medium of merit belongs to you, if we return each his right, what distinction will remain?

16. How should man be arrogant, whose beginning is filthy semen, whose end is putrid carrion, and who carries about a load of foetid faeces in the interim. The truth is, that none can be entitled to be arrogant, but that one supreme Lord whose robe of glory can never be tarnished by corroding want; of whose lustre the existence of all things is only a twinkle; in whose bounty the universe is only a drop. Between such greatness and mere dependence, what can there be in common?

17. No king can be secure against losing the jewels, however valuable, which his treasury contains. For it is well known that the revolution of cycle involved in the celestial movements, nay, the very vicissitudes in the tides of authority, which is ever consuming its own depository, lead to unavoidable changes in circumstance, to fluctuation and transition without end. From the beams of the stars doth fortune weave the tangled web of systems, and then mangles it with the shears of corruption, and casts it into the fire of decay: preparation after preparation doth fate compound of the elementary simples, only to grind them in the mechanism of the heavens, and concoct some fresher invention out of their remains.

18. The goodness of eternal Providence, guided by unintermitting wisdom, directs every one of all existing atoms to the purposed end, according to what he judges best for the harmony of the world; and this course no one can alter or influence.

19. Certain it is, that in age all the powers verge upon

decline; the senses internal and external suffer from exhaustion, the delight of health, which is the root of all delights, is lost to us, and all circumstances are reversed; strength changed to feebleness, health to sickness, and honor to vileness, till even our own family and children weary of us. To crown the whole, we are visited at every instance with the loss of a contemporary—at every glance with the departure of an intimate—every hour brings its calamity—every look shows us an affliction. In reality, then, every one who desires life prolonged beyond the average limit, desires likewise these trials which attend on it. Wherefore, knowing as we do, that death is inevitable, and really consists in the release of a pure and noble spirit from bearing the burden of a gross and earthy body—in the escape of the soaring faculties encaged in this mortal frame—and sure as we are, that the resting-place of the human soul is in another world, it becomes us as rational beings to exert ourselves agreeably to these sublime doctrines and everlasting enjoyments: not casting down our heads like the brutes engrossed in food and drink, but lifting them like men to the world on high, and employing our powers of body in securing that which leads to felicity of mind.

20. Verily in His wisdom and to His glory is it, that God hath placed cheerfulness and happiness in content and knowledge.

21. The greedy man is always poor, even though he possesses the world, and the contented man always rich, though he hath nothing.

22. All the things of this world are deposits from God, which he passes in vicarious succession to every class of his servants, and takes back again as soon as their inclination is unreasonably attached. "Property and retainers are nothing but deposits, and the time must come when deposits are to be restored."

QUOTATIONS.

1.—Grace is from God ; we serve not, we turn not, to any but to Him. 2.—Who is better to baptize us than God, whose servitors we are ? 3.—Whoso gaineth wisdom, verily he gaineth great things. 4.—Knowledge without practice is a burden, and practice without knowledge, a mischief. 5.—There are two that I cannot support—the fool in his devotions, and the intelligent in his impieties. 6.—Power is not, nor strength, but in God ; nor victory, except favour is displayed from God. 7.—If ye hear that a mountain has changed its place, believe it : but if ye hear that a man has changed his disposition, believe it not. 8.—The realities of things are known only to God. 9.—Agreement is the Lord's and in His hands are the reins of certainty. 10.—God is a jealous God, and for His jealousy it is that He has interdicted sin. 11.—Shame is a compendium of every virtue. 12.—As for him that reverences the dwelling of his Lord, and interdicts his soul from desire, verily to Paradise shall be his return. 13.—Be patient, even as the greatest of the prophets were patient. 14.—Haste is of the devil, and delay is of the all-giving. 15.—God it is who directs in the straight way whom he will. 16.—He is the first and the last ; the manifest, and the hidden ; and there is nothing to which He is not privy. 17.—In one day may friends turn hostile each to each ; saving the pious. 18.—He that overpasses the limitations set by God, verily he injureth his own soul. 19.—God changes not the upright but by changing that which is within them. 20.—How many a scanty troop, by God's leave, hath vanquished a numerous one !

PART III.

SELECTIONS FROM THE "GULISTAN," OR ROSE GARDEN OF
SHEIKH MUŞLIHUD-DİN SADI OF SHIRAZ :

BY JOHN T. PLATTS.

(A.D. 1176-1291).

1. Riches are for the comfort of life, not life for the sake of amassing riches. They asked a wise man, "who is the fortunate man, and who the unfortunate?" He replied, "The fortunate is he who enjoys and sows, and the unfortunate he who dies and leaves behind."

2. The Arab says, "Bestow liberally, and upbraid not, for the benefit will revert to thee," that is to say, give away, and reproach not with thy favours, for the advantage thereof will return to thee.

3. Two persons undergo useless trouble, and exert themselves to no purpose : One, he who amasses riches and does not enjoy it ; the other, he who acquires knowledge and does not act according to it.

4. An inabstinent man of learning is a blind torch-bearer, others are guided by him, while he is not guided.

5. A kingdom derives ornament from wise men, and religion attains perfection through the abstinent.

6. Kings are more in need of the counsel of the wise than wise men of a position near kings.

7. Three things will not last without three (other) things : wealth without traffic, and learning without discussion, and a kingdom without government.

8. To show mercy to the wicked is injustice to the good, and to pardon oppressors is to wrong the oppressed.

9. One should not rely on the friendship of kings, nor be deceived by the sweet voice of boys, for this becomes altered by manhood, and that changed by an answer.

10. Confide not to a friend every secret thou possessest, (for) it may happen that at sometime he may become an enemy, and so not inflict on an enemy all the injury that is in thy power, perchance, he may, some day, become a friend; and tell not the secret which thou wouldst have hidden to any person, even though he be a sincere friend; for the friend has other friends also.

11. A weak enemy, who submits and makes a show of friendship, has no other object than that of becoming a powerful enemy and they say, "There is no defence on the friendship of friends, so that what can come of the sycophancy of enemies?"

12. He who despises a small enemy is like unto him who leaves a little fire unheeded.

13. Speak in such wise between two enemies that, if they become friends, thou mayst not be ashamed.

14. He who makes peace with enemies may expect to pain friends.

15. When, in executing an affair, thou art in doubt, choose the side which will be free from injury.

16. As long as a work succeeds by means of the gold of the mine, one should not put his life in danger. The Arab says, "The sword is the last resource."

17. Have no mercy on the weakness of a foe; for if he becomes powerful, he will not have pity on thee.

18. He who kills a bad man rids mankind of a great affliction, and him (who is slain) of the wrath of God.

19. To accept advice from an enemy is a mistake; but it is right to listen to (what he says), in order that thou mayst act contrary to it; and that is the essence of well-doing.

20. Excessive anger causes timidity, and unseasonable kindness does away with fear. Neither practise such severity that people may be weary of thee, nor such levity that they become fearless of thee.

21. Two persons are the enemies of a state and religion ; a king without clemency, and a devotee without knowledge.

22. It behoves a king not to push his anger against enemies to such an extreme that his friends lose all confidence in him ; for the fire of wrath falls first on the wrathful man himself and after that the flame may or may not reach the enemy.

23. A man of vicious habits is captive in the hands of such an enemy, that he cannot find deliverance from his torturing clutches wherever he may go.

24. When thou perceivest disunion arise among the troops of the enemy, do thou be collected ; and if they be united, be thou concerned for thy own dispersion.

25. When an enemy has failed in all (other) expedients, he will simulate friendliness. He will then, through friendship, accomplish things which no (open) enemy could do.

26. Crush a serpent's head by means of an enemy's hand, for this will not be unattended by one of two results : if the enemy prevails, thou killest the snake, and otherwise, thou art delivered of thine enemy.

27. The intelligence which thou knowest will pain some heart, do thou be silent about, so that another may communicate it.

28. Acquaint not a king with the perfidy of any one except when thou art confident of his full approval, otherwise thou exertest thyself to thy own destruction.

29. He who gives advice to a self-opinioned man is himself in need of advice.

30. So long as some one does not point out an orator's defects, his language will not attain faultlessness.

31. His own understanding appears perfect to every man, and his own children beautiful.

32. Ten men will eat at one board, while two dogs will not get on together over a carcass. A greedy man is hungry with a world in his possession, while a contented man is satisfied with a loaf. The sages say, 'A poor man with contentment is better than a rich man with substance.'

33. He who does no good when he has the power, will suffer misery when he is powerless.

34. That which springs up quickly does not last long.

35. Affairs succeed by patience; and he that is hasty falleth headlong.

36. There is nothing better than silence for an ignorant man, and if he were aware of this advantage, he would not be ignorant.

37. He who disputes with one wiser than himself, in order that people may think him wise, will be thought ignorant.

38. Whosoever consorts with evil men will see no good.

39. Expose not the faults of men; for thou (thus) disgracest them, and makest thyself distrusted.

40. He who acquires knowledge and does not practise it, is like him who drives the plough and sows no seed.

41. Not every one who is handsome of exterior has within him a comely disposition.

42. He who fights with the powerful sheds his own blood.

43. To grapple with a lion and to strike the fist against a sword are not the acts of wise men.

44. The weak man who dares to contend with a strong man is his foe's ally in destroying himself.

45. He who will not listen to counsel may expect to hear reproach.

46. Those who are devoid of merit cannot endure the sight of those possessed of merit; just as street curs bark at a sporting dog, and will not suffer him to come near. That

is to say, a low fellow, when he cannot surpass another in merit, in his malice has recourse to slander.

47. To consult with women is ruin, and generosity to corrupt men is a sin.

48. If one has an enemy before him, and does not slay him, he is his own enemy.

49. A number of people, however, consider the opposite of this the best course, and say "It is better to act with deliberation in putting a captive to death, for the reason that the choice rests (with you), you can put him to death or set him free; at all events, if he (the captive) is killed without deliberation, it is conceivable that some advantage may be lost, the like of which it might be impossible to recover."

50. The sage who engages in a dispute with an ignorant man, must not expect respect (from him). If an ignorant man overpower a wise man with his volubility of tongue, it is no wonder, for it is a (common) stone that breaks a precious stone.

51. If a wise man's speech is silenced in a crowd of lewd fellows, be not astonished, for the sound of a lute prevails not against the voice of a drum and the perfume of ambergris is overpowered by a fetid smell.

52. If a precious stone fall into mire, it is precious all the same; and if dust ascend to heaven it is none the less worthless. A capacity without education is pitiable, and education of the incapable is labour wasted. Ashes are of a high origin, since fire is a sublime element; but as they possess no worth in themselves, they are on a par with earth. The value of sugar is not derived from the cane, but is itself a property pertaining to it.

53. It is not right to estrange in a moment the friend whom it takes a lifetime to secure.

54. Judgment without power is a snare and a delusion, and power without judgment is folly and madness.

55. The liberal man who enjoys and bestows, is better than the religious man who fasts and lays by. He who abandons lust for the sake of being esteemed of men, falls from venial desires into those which are unlawful.

56. Little by little a mass is formed, and drop by drop a torrent is formed; that is to say, those who are powerless gather together little stones, in order that, at an opportune moment, they may utterly destroy their enemies.

57. Sin, by whomsoever committed, is condemnable; but it is most unseemly on the part of the learned; for learning is the weapon to combat Satan with; and when the armed man is taken captive, he suffers greater shame.

58. Life is in the keeping of a breath; and the world is an existence between two states of non-existence. Barter not religion for the world, for they who do so are fools.

59. Satan cannot prevail against the sincere in religion, and kings cannot succeed with the destitute.

60. Two things are inconsistent with reason:—to eat more than one's allotted sustenance; and to die before one's appointed time.

61. O thou who seekest sustenance! sit still, for thou wilt be fed; and thou who art sought of death! fly not, for thou canst not save thy life.

62. The hand cannot grasp that which has not been allotted, and that which is appointed will reach one wherever he is.

63. An unwilling disciple is (like) a penniless lover; and a pious man without spiritual knowledge is a bird without wings; and a learned man without practice is a tree without fruit; and a devotee without knowledge is a house without a door. A devout man who is ignorant, is an advancing foot-traveller; while a negligent man of learning is a sleeping horseman. The sinner who lifts up his hands (in supplication) is better than the worshipper whose head is filled with pride.

64. A man without manliness is a woman, and religious man with covetousness is a robber.

65. Although a robe of honour from a Sultan is precious, one's own old and worn out garment is more honourable than it; and although the food of rich men's tables is savoury, the crumbs of one's own wallet are more palatable than it.

66. They asked the orthodox-teaching Imám Al Ghazzáli, How didst thou attain to so high a degree of learning? He replied, "Anything that I did not know, I felt no shame in asking."

67. Whosoever associates with the wicked, even if their principles make no impression on him, will be suspected of their acts; just as, if a man went into a tavern to pray, he would be suspected of drinking wine.

68. The gentleness of the camel, as is well known, is such, that if a child catch hold of its nose-string and take it a hundred parasangs, it will not refuse to follow him; but if a dangerous road come before them, which would be the cause of destruction, and the child through ignorance wish to go there, it will wrest the leading-string from his hand, and follow him no longer: for gentleness at the time for severity is blameable; and they say, An enemy will not be turned into a friend by gentleness, but, on the contrary, will become more exacting.

69. If any one interrupts the speech of others in order that people may know his stock of learning, they will discover the extent of his ignorance.

70. He who weighs his words, will not be pained by the answer (he receives).

71. The noblest of beings, to all appearance, is man; and the lowest of creatures is a dog; and yet, by the unanimous consent of the wise, a grateful dog is better than an ungrateful man.

72. Nothing meritorious can proceed from the self-indulgent man; and the man without merit is not deserving of command.

73. In the Evangel it is written, "O son of Adam! If I give thee wealth, thou wilt occupy thyself with riches to the neglect of me; and if I make thee poor, thou wilt rest discontented and grieved at heart; and so, how canst thou know the sweet delight of praising me? and when wilt thou haste to worship me?"

74. The will of the Peerless Being brings one down from a throne, and preserves another in the belly of a fish.

75. If He draw the sword of wrath, prophets and saints draw in their heads; and if He show glances of kindness, He places the wicked on a level with the good.

76. Whosoever will not take the right path under the discipline of this world, will be overtaken by the torments of the next world.

77. The virtuous take warning from the stories and examples of those who have gone before, ere the time (arrive) when those who come after them will draw a moral from the incidents of their lives. Thieves hold not back their hands so long as their hands are not cut short.

78. A beggar whose end is happy is better than a king whose end is unhappy.

79. God the Great and Glorious sees (sin) and veils (it), whereas a neighbour sees nothing and raises an outcry.

80. Gold comes out of the vein by digging the mine, but out of the hand of a miser by digging out his soul.

81. Whosoever shows no compassion to the weak, will be afflicted with the oppression of the powerful.

82. A darwesh was saying in his prayers, "O Lord have mercy on the wicked, for Thou hast already had mercy on the good, in that Thou hast made them good."

83. To admonish kings is permitted to him who has neither fear for his head, nor expectation of gold.

84. Two persons die and grieve in vain: one, he who had and did not enjoy; the other, he who knew (what was right) and did not do it.

PART IV.

SELECTIONS FROM THE "BOSTAN" of SHAIKH MUSLIH-UD-DIN
SADI OF SHIRAZ : BY ADALAT KHAN.

1. Wound not the hearts of the people while thou art able: if thou dost so, thou diggest up thy own root.

2. Do not seek for plenty in that land and country, where thou seest the subjects afflicted by the king.

3. It is not manliness to do evil to one, from whom thou mayst have experienced much good.

4. Be firm in whatever resolution thou makest: look to the welfare of thy subjects.

5. Many a day has not passed, before he, who laid a bad foundation, dug up his own.

6. Those men eat the fruit of their youth and fortune, who with the weak do not deal harshly.

7. If a weak man becomes humbled, be afraid of his complaints before God.

8. Merit is necessary in the way of finding God, not speech; for a word without merit has no truth in it.

9. O great man ! do not exercise tyranny over the small ; for, the world does not remain in one likeness.

10. I tell thee, do not cast men down ; for thou wilt be powerless if thou art overthrown.

11. Thou art perhaps the enemy of thy own family, when thou wishest evil for other families.

12. Do not think, when hearts are wounded by the marks (of thy cruelty), that on thy last moments good will come to thee.

13. Do not rend the screen of any body at the time of quarrel ; for, thou mayst have faults also under thy own screen.

14. God is kind to the distributor of justice (*i. e.* King): shew forgiveness, and see His mercy.

15. Thou hast not shewn forgiveness to the people, where canst thou find happiness in riches?

16. Before a wise man the world is a thistle; for, every moment it is the abode of another.

17. How wonderful is the revolution of the kingdom and time! The father went (to the grave) and the feet of the son are on his stirrup!

18. Do good this year while the village is thine; for next year there will be another lord of the village.

19. A broken property, which is in thy custody, is better than that entire one in the hand of an enemy.

20. When thou hast committed injustice, do not entertain the hope that thy name should be carried with good will in the country.

21. Thou learnest wisdom and manners from the wise, but not to such an extent as from a fault-seeking idiot.

22. From thy enemy hear of thy qualities; for, in the eyes of thy friend whatever comes from thee is good.

23. The singers of thy praise are not thy friends: thy abusers are thy friends.

24. Liberality lasts long,—not the jewelled crown and throne: give (*i. e.*, shew liberality) that it may remain after thee, O thou of good luck!

25. Do not put thy reliance on kingdoms, and rank and pomps; for, they have existed before thee, and will do so after thee.

26. If thou dost not wish that thy kingdom should be deranged, think of thy terrestrial and spiritual worlds.

27. A king gains the hand of victory over an enemy, when his troops are happy-minded and satiated.

28. Shew generosity in such a manner as may lie in thy power : the Protector of the world hath not shut the door of good against any man.

29. Do good to the people, O lucky man ! so that on the morrow God may not deal harshly with thee.

30. Whoever takes hold of the hand of the fallen, though he be humbled, never remains entangled.

31. When thy grandeur and dignity become lasting, do not exercise power upon a poor man and the people at large.

32. For, it may happen that they may come to rank and grandeur, just like a pawn which suddenly becomes a queen (in a game of chess).

33. There are many powerful ones who have been utterly ruined : Fortune has helped many a fallen one.

34. It is not proper to break the hearts of the poor, lest thou shouldst one day become powerless.

35. Though God with His wisdom closeth a door, with mercy and kindness He openeth another.

36. Many a poor and needy one has become contented : many a business of the rich become topsy-turvy !

37. Compose the hearts of the distracted, so that thou mayst have peace from the times.

38. Do not oppress an ant which carries grain ; for it has life,—and sweet life is a happy one.

39. He is black-minded and stony-hearted, who wishes that an ant should be oppressed.

40. Do not strike on the head of the weak with thy hand of power ; for, one day thou mayst fall at his feet like an ant.

41. I admit that there are many weaker than thou : at last there is some one stronger than thou too.

42. When thou wishest that thou wouldst arrive at a high rank, by means of the descent of humility thou couldst reach the height.

43. In the presence (of God) those men have got the chief seat, who have placed their own dignity lower (than others.)

44. If thou wantest greatness shew kindness; for, the intelligent saw none worse than themselves in the world.

45. Thou becomest at that time a favorite before men, when thou dost not reckon thyself to be anything.

46. A great man, who reckoned himself as an inferior, carried superiority in this world and in the next.

47. Happiness lies in the favor of God,—not in the hands and arms of a powerful one.

48. When the high Heaven doth not bestow wealth, it does not come to the grasp by bravery.

49. Since it is impossible to cause the hand to reach the sky, it is necessary to be reconciled with its vicissitudes.

50. If fate has written thy life long, neither a serpent, nor a sword, nor a tiger can wound thee.

51. And if of thy life no portion has been left, the antidote kills thee just as the poison.

52. Of what strength will the fingers of the exertions of a man be, when the arm of divine grace has not helped him?

53. Since Fate had its face averted from us, our shield against the arrow of the decree of God was of no use.

54. He, who has the sword of the vengeance of death behind him, is naked, although he may have several folds of cuirass on.

55. It will not be possible for thee to go to Paradise by means of fraud; for, the mask will be taken off from thy ugly face.

56. One of good nature, whose outside is without ceremony, is better than a pious man, whose inside is bad.

57. He did not know God and performed not His devotion, who with his fate and daily food did not content himself.

58. If thou art independent sleep on the ground and that's all: do not for the sake of a costly carpet kiss the ground before anybody.

59. The Lord of power, after all, is mighty; for, He conveyeth us our daily food. Do not be so much perplexed.

60. One's character must be agreeable and excellent : for rank and wealth come at one time and go away at another.

61. Those who have turned their reins of passions from unlawful things, have in bravery surpassed Rustam and Sâm.

62. Do not make the secrets of thy mind manifest before any body, so that he himself may not repeat them to every man.

63. Entrust Jewels to Treasurers, but on thy secrets keep thyself watch.

64. Until thou speakest a word, thou hast power over it : when it is spoken, it gains mastery over thee.

65. The thoughts of thy own mind do not express hurriedly ; for, whenever thou wishest thou canst reveal them.

66. But when the secrets of a man become known, by means of exertions it is not possible to keep them concealed again.

67. If a man is fortunate with respect to his merit, his merit speaks for himself,—not the owner of merit.

68. No man is happier than he who has control over himself ; for, he has no business with the good and evil of any body.

69. Do not take away the reputation of thy brother in the street ; for, Time would take away thine in the city.

70. Whoever mentions the names of men with scorn, do not entertain any hope of good words from him.

71. For, behind thee he speaks the same thing, as he said in thy presence behind other men.

72. That man in my opinion is wise in the world, who is occupied with himself, and indifferent to the world.

73. Men consider prayer a happy thing ; for, it is a cuirass against the arrow of misfortune.

74. A good,—obedient,—chaste wife makes a poor man a king.

75. A woman of good nature is more pleasant than a beautiful one ; for, her sociableness conceals many flaws.

76. When thou wishest that thy name should remain lasting, teach thy son wisdom and reason.

77. Bring him up as one wise and abstinent : if thou lovest him, do not give him indulgence.

78. With prudence use threats and educate him : in his good and bad (conduct) shew him promise and fear.

79. Hear this for certain from me that in the day of death a good man will not experience evil.

80. When thou securest a livelihood by thy exertions to thy ownself, do not rely upon the strength of thy own arms.

81. When from thy exertions good proceeds, know it is from the grace of God,—not from thy own endeavours.

82. Thou thyself canst not stand a single step, but from the Invisible One assistance comes to thee every moment.

83. If thou shewest thy gratitude that thou art (blessed) with eyes (so much the better), otherwise thou art also blind.

84. Thy tutor has not taught thee understanding and wisdom : God hath created these virtues in thy person.

85. If he had withheld from thee this truth-listening mind, truth would have appeared as the essence of falsehood to thy ears.

86. The tongue has come for the sake of thanks and praises : the grateful one does not apply it to slandering.

87. Thy two eyes are good for (seeing) the works of God: against the faults of thy brother and friend shut them.

88. A man of good quality, whose inside is without ceremony, is better than one of good name with a bad heart.

89. In my opinion a night-prowling robber is better than a sinner with a pious man's robe.

90. When thou seest one in bonds do not laugh, lest thou suddenly fall into confinement.

91. Do not suppose that the strength of thy body lies in eating, but the mercy of God gives thee nourishment.

92. The door of good actions and devotion is open, but no man is able (to do any) good deed (unless it be the will of God).

93. Since from non-entity He hath created thy disposition good, from thy nature evil acts (therefore) should not proceed.

94. On account of separation from a child, who went to the grave, why dost thou weep? for, he came pure and went pure.

95. Thou hast come pure, be full of caution and fear; since it is a disgrace to go to the grave impure.

96. Since yesterday has gone, (and) to-morrow will not come to hand, take the account of this one moment which is (before thee).

97. Do not rejoice at the death of any man, for thy time after him will not remain long.

98. Watch the opportunity, since the world is for a moment: a moment in the presence of the wise is better than an age.

99. All have gone, and every body has reaped what he sowed: nothing remains except a good or a bad name.

100. Those women who perform devotion with a strong desire, surpass men who are not pious.

101. Art thou not ashamed of thy own manliness, that there should be preference to women before thee?

102. Do not sit with mean persons: when thou didst it, wash thy hands of thy dignity.

103. Though the looking-glass becomes sullied by breath, yet the mirror of mind gets bright by sighs (*i. e.*, penance).

104. That Benevolent One who brought thee from non-existence to existence, it is strange that He should not hold thy hand if thou fallest.

105. God doth not cast off the honor of any man, whose sins cause the tears of his eyes to shed much.

106. O God! drive me not with ignominy from Thy door; for a second one does not appear to me.

107. What apology can I make on account of the shame of my pollutions? Nay, I will lay before Thee my supplications, O independent One!

108. Why ought I to weep in consequence of the weakness of my state? If I am weak, my shelter is strong.

109. If the Creator of the world does not befriend, how can His slave abstain himself (from sin)?

110. It is impossible that if thou placest thy head at this door (of God), the hand of thy wants should again come out empty.

111. If a friend knows a little of my failings, with foolishness he gives it publicity.

112. Thou art All-Seeing, and we are fearful of each other: Thou art the Concealer of secrets, and we the betrayers of secrets.

113. If Thou forgivest sins to the amount of Thy generosity, there will be no one involved (in sin) in existence.

114. If Thou holdest my hand, I shall arrive at my destination: if Thou castest me away, no body will lift me up.

115. Who will use violence, if Thou befriendest? Who will seize me, when Thou grantest safety?

116. I have brought no capital in trade except my hope (in Thee); O God! do not make me hopeless of thy forgiveness.

“A raindrop, from a cloud distilled,
At sea’s expanse with tremour filled,
Mused: ‘where the main rolls, am I aught?
In ocean’s presence, sure, I’m naught.’
Itself, thus eyed with scorn profound,
In oyster’s bosom nurture found.
Time’s wheel wrought changes manifold;
Rich pearl of price the raindrop’s told.
Meek modesty its prize received;
By naught’s gate ent’ring, worth achieved.”

PART V.

SELECTIONS FROM "THE MESNEVY" OF MEVLANA JELAL-UD-DIN
MUHAMMED ER-RUMI:

BY JAMES W. REDHOUSE, M. R. A. S.

(A. D. 1200—1273).

1. Every tree that yields no fruit, as the pine, the cypress, the box, &c, grows tall and straight, lifting up its head on high, and sending all its branches upwards; whereas all the fruit-bearing trees droop their heads, and trail their branches.

2. When the human spirit after years of imprisonment in the cage and dungeon of the body, is at length set free, and wings its flight to the source whence it came, is not this an occasion for rejoicings, thanks, and dancings? The soul, in ecstasy, soars to the presence of the Eternal; and stirs up others to make proof of courage and self-sacrifice. If a prisoner be released from a dungeon and be clothed with honour, who would doubt that rejoicings are proper? So, too, the death of a saint is an exactly parallel case.

3. Joy not o'er great prosperity. It does not last.

Airs give not thou thyself; thou'rt but a passing guest.

If thou the pleasures of the world short time forego,

Eternal bliss may compensate th' imbroglio.

Know that this nether world but for a period lasts.

T'abandon it, eternal rest to man forecasts.

Give ear. Forsake all mundane ease, all earthly rest;

Then will thy soul enjoy heaven's cup will double zest.

4. Unless the flowers blossom on the fertile trees,

How can the fruit be gathered, honey store the bees?

The flowers blow and fade; the fruit begins to swell:

So, when our bodies die, our souls in glory dwell.

The fruit's reality ; the flower is but a sign ;
The flower's the harbinger ; the fruit, the true design.
The flower blown and past, the fruit then comes in sight ;
The first must perish ere the other can see light.
Unless a loaf be broke, no nutriment it yields ;
Until the grapes are crushed, no cup of wine man wields.
So drugs, to prove a solace to the sufferer's ache,
Together must be blénded, rolled in one smooth cake.

5. God is a spirit pure. All-Glorious is His name !
He hath no need of praise, of honour, glory, fame !
All these, and all besides, whatever may befall,
Upon His servants He bestows. He's Lord of all !
God hath no envy, wish, desire for creatures' ruths,
And blessed is he who takes to heart this truth of truths.
'T was He created both worlds ;—all their pomp and pride.
Shall He desire what He hath made in His own tide ?
Keep, then, your hearts pure in the sight of God the Lord,
That you may never be ashamed of thought or word.
He knows the secrets, aims, desires of all your hearts ;
They're patent to Him, as a hair in milk at marts.
Whoever hath a breast cleansed from all thoughts of guile,
His breast a mirror is, where heavenly truths will smile.
Its secrets are all known to God ;—its every part ;
' Believer's heart's the mirror of believer's heart."
He tries our metal on the touchstone of His law,
The fine, the base, He will distinguish, without flaw.
Our talents being tried by His omniscient skill,
What's good, what's bad, will sure appear, plain, by His will.

6. He who makes all things grow, can make them wither too ;
For He can all repair, as He can ruin woo.
Each autumn, vegetation dwindles by His will ;
Again 'tis He calls forth the flowers in dale, on hill.
His voice is heard : " Come forth, ye withered ones, anew ;
Once more put on your beauty,—charm each mortal's view."

7. O Answerer of prayer ! In mercy guide us right !
Our knowledge, as our riches, null is in Thy sight !
Lead not astray a heart enlightened by Thy grace !
Turn from us every evil threatening to take place !
Reprieve our souls from judgment merited, severe !
Repel us not from out the fold of saints sincere !
More bitter is there naught than severance from Thee,
Without Thy shelter, naught but anguish can we see.
Our mind's accomplishments impede our heart's advance,
Our flesh the deadly enemy that wrecks our soul's best chance.
Our hands, like robbers, seize on all our feet may earn,
Unless Thou prove our refuge, life's not worth concern.
If we perchance escape with life from danger's snares,
Our fears and anguish make it prey to carking cares.
Should not our souls in union be with Thee, O Lord,
Eternal tears our eyes will blind, and mad discord.
A way shouldst Thou not open, lost must be our souls,
Without Thy presence, life is death,—all smiles are scowls.

8. His last instructions to his disciples were as follows:—
“I recommend unto you the fear of God, in public and in private ; abstemiousness in eating and in sleeping, as also in speaking ; the avoidance of rebelliousness of sin ; constancy in fasting, continuous worship, and perpetual abstinence from fleshly lusts ; long-suffering under the ill-treatment of all mankind ; to shun the companionship of the light-minded and of the common herd ; to associate with the righteous and with men of worth. For verily ‘ the best of mankind is he who benefiteth ;’ and the ‘ best of speech is that which is short and to the purpose’. ”

PART VI.

SELECTIONS FROM THE POEMS OF HAFIZ OF SHIRAZ.

(A. D. 1400)

1. Trust not in fortune, vain delusive charm!
 Whom wise men shun, and only fools adore:
 'Oft, whilst she smiles, fate sounds the dread alarm,
 Round flies her wheel: you sink to rise no more.
2. Ye rich and great, why rear those princely domes?
 Those heaven-aspiring towers why proudly raise?
 Lo! whilst triumphant all around you blooms,
 Death's awful angel numbers out your days.
3. Since Fortune veers with every wind,
 Enjoy the present happy hours:
 Lo! the great father of mankind,
 Was banished Eden's blissful bowers.
4. Drink then; nor dread the approach of age,
 Nor let sad cares your mirth destroy:
 For, on this transitory stage,
 Think not to taste perpetual joy.
5. The spring of youth now disappears,
 Why pluck you not life's only rose:
 With virtue mark your future years,
 This earthly scene with honour close.

Richardson's Specimen of Persian Poetry.

Learn from yon Orient shell to love thy foe,
 And store with pearls the hand that brings thee woe.
 Free, like yon rock, from base vindictive pride,
 Imblaze with gems the wrist that rends thy side.

Mark where yon tree rewards the stony shower
With fruit nectareous or the balmy flower.
All nature calls aloud, "Shall man do less
Than heal the smiter and the railer bless"?

Indian Wisdom.

THE OMNIPRESENCE OF GOD.

All scenes alike engaging prove
To souls impressed with sacred love!
Where'er they dwell, they dwell in Thee,
In heaven, in earth, or on the sea.
To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care,
On any shore, since God is there.
While place we seek or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.
Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.
I hold by nothing here below;
Appoint my journey and I go;
Though pierced by scorn, oppressed by pride,
I feel Thee good—feel nought beside.

COWPER.

BOOK VI.
CHRISTIAN WISDOM.

“ It is better to get wisdom than gold ; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it.”

“ The beginning of wisdom is to fear God, but the end of it is to love Him. The highest learning is to be wise ; and the greatest wisdom to be good.”

“ If thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. In all thy ways acknowledge him, and he shall direct thy paths. Then shall thy light break forth in obscurity, and thy darkness shall be as the noon-day.”

“ *Proverbs.*”

“ The Scriptures far excel all other writings. All Scripture is given by inspiration of God, and is profitable for doctrine, to declare and confirm the truth ; for reproof, to convince of sin and confute errors ; for correction, to reform the life ; and for instruction in righteousness ; that is, to teach us to make a further progress in the way to holiness and happiness in heaven.”

“ *Cruden's Compendium of the Holy Bible.*”

CHRISTIAN WISDOM.

PART I.

SELECTIONS FROM THE SCRIPTURES.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.”

1. Praise ye the Lord. Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapours; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

2. Praise ye the Lord,—praise him, ye servants of the Lord; for I know that Jehovah is Great, and that our Lord is above all Gods. Whatever the Lord pleased that did he,

in heaven and in earth, in the seas, and all deep places. God is the Lord, and greatly to be praised; his greatness is unsearchable. I will speak of the glorious honour of thy majesty, and of thy wondrous works. I will speak of the might of thy terrible acts, and will declare thy greatness; to make known to the sons of men thy mighty operations, and the glorious majesty of thy kingdom. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that in them is, who keepeth truth for ever.

3. Seven times a day will I praise thee, O Lord! At midnight will I rise to give thanks to thee, because of thy righteous precepts, I will rejoice in the way of thy precepts, as much as in all riches. The law of thy mouth is better unto me than thousands of gold and silver. O, how I love thy law! it is my meditation all the day. I will speak of thy testimonies before kings, and will not be ashamed of thy commandments. Whom have I in heaven but thee? and there is none upon earth that I desire, besides thee. As the hart panteth after the brooks of water, so panteth my soul after thee, O God!

4. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all.

5. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. As the heaven is high above the earth, so great is his mercy toward them that fear him. Bless the Lord, O my soul, and forget not all his benefits.

6. He is a God of truth, and without iniquity; just and right is he. The righteous Lord loveth righteousness; he

shall minister judgment to the people in uprightness. Justice and judgment are the foundation of his throne. The Lord our God is righteous in all his works which he doth.—God is not unrighteous to forget your work and labour of love which ye have showed towards his name.

7. By the word of Jehovah were the heavens made, and all the host of them, by the breath of his mouth. He gathereth the waters of the sea together as an heap, he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For his sake, and it was done, he commanded, and it stood fast.

8. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there.

9. I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. The heart is deceitful above all things, and desperately wicked: who can know it?

11. Pure religion and undefiled before God and the father is this, To visit the fatherless and widow in their affliction and to keep himself unspotted from the world. Every good gift and every perfect gift is from above, and cometh down from the father of light, with whom is no variableness neither shadow of turning.

12. God is a spirit : and they that worship him must worship him in spirit and in truth.—God is love ; and he that dwelleth in love dwelleth in God, and God in him.—In his favour there is life ; in the want of his favour there is death.—The divine strength only can separate the world from the heart, and the heart from the world.—God had no rest from the creation till he had made man ; and man can have no rest in the creation till he rests in God.

13. I am that I am; (*i. e.* an infinite life ; I have not that now, which I had not formerly ; I shall not afterwards have that which I have not now ; I am that in every moment which I was, and will be in all moments of time ; nothing can be added to me, nothing can be detracted from me ; there is nothing superior to him, which can detract from him ; nothing desirable that can be added to him).

14. The Lord is good to all, and his tender mercies are over all his works. He stretched forth the heavens, and laid the foundation of the earth, and formeth the spirit of man within him. He planted the ear, and formed the eye ; and he breathed into our nostrils the breath of life. In his hand is the soul of every living thing, and the breath of all mankind. With him is wisdom and strength and his understanding is infinite. He is wonderful in counsel, and excellent in working. He hath established the world by his wisdom, and stretched out the heavens by his understanding. O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are his operations, and his ways past finding out ! He causeth the vapours to ascend from the ends of the earth ; he bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. He visiteth the earth and watereth it ; he greatly enricheth it with rivers ; he prepareth corn for its inhabitants ; he watereth the ridges thereof abundantly ; he setteth the

furrows thereof; he maketh it soft with showers; he blesseth the springing thereof; he crowneth the year with his goodness, and his paths drop fatness. The pastures are clothed with flocks; the valleys are covered over with corn, and the little hills are encircled with joy.

15. He sendeth the springs into the valleys which run among the hills; they give drink to every beast of the field. Beside these springs the fowls of heaven have their habitation, which sing among the branches. He causeth the grass to grow for the cattle, and herb for the service of man; and wine that maketh glad the heart of man, and oil that maketh his face to shine, and bread that strengtheneth his heart. He planted the tall trees and the cedars of Lebanon, where the birds make their nests, and the storks their dwellings. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons, and the sun to enlighten the world; he makes darkness a curtain for the night, till the sun arise; when man goeth forth to his work and to his labour till the evening. How manifold are thy works, O Lord! In *wisdom* hast thou made them all; the earth is full of thy riches; so is the great and wide sea wherein are things creeping innumerable, both small and great beasts. These all wait upon thee, that thou mayest give them their meat in due season. Thou givest them—they gather; thou openest thine hand—they are filled with good. Thou hidest thy face—they are troubled; thou sendest forth thy Spirit—they are created; and thou renewest the face of the earth. The glory of the Lord shall endure for ever; Jehovah shall rejoice in all his works. He is Lord of heaven and earth; he giveth to all, life, and breath, and all things; he hath made of one blood all nations of men, to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation. For in him we live, and move, and have our being. I will

sing unto Jehovah as long as I live; I will sing praises to my God, while I have my being; I will utter abundantly the memory of his great goodness, and speak of all his wondrous works.

16. Praise ye Jehovah, for Jehovah is good; he remembered us in our low estate, for his mercy endureth for ever. I will praise thee, O Lord, my God, *with all my heart*, and I will glorify thy name for evermore; for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell. Bless the Lord, O my soul, and all that is within me bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies. As the heaven is high above the earth, so great is his mercy toward them that fear him. The mercy of Jehovah is from everlasting to everlasting, upon them that fear him; and his righteousness unto children's children. Many, O Lord, my God, are thy wonderful works, which thou hast done, and thy thoughts to us-ward, they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered. I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works. How precious are thy thoughts (or designs) towards me, O God! how great is the sum of them! If I should count them, they are more in number than the sand.

PART II.

SELECTIONS FROM THE OLD TESTAMENT.

(1) PROVERBS. (B., C. 1,000.)

1. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

2. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

3. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.

4. My son, if sinners entice thee, consent thou not. My son, walk not thou in the way with them; refrain thy foot from their path.

5. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

6. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

7. Be not wise in thine own eyes: fear the Lord, and depart from evil.

8. My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

9. Happy is the man that findeth wisdom, and the man that getteth understanding.

10. Length of days is in her right hand: and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

11. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

12. My son, let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck.

13. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.

14. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

15. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

16. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm.

17. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord: but his secret is with the righteous.

18. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scornors: but he giveth grace unto the lowly.

19. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour;

when thou dost embrace her. She shall give to thine head an ornament of grace : a crown of glory shall she deliver to thee.

20. These six things doth the Lord hate : yea, seven are an abomination unto him ; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

21. Reprove not a scorner, lest he hate thee : rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser : teach a just man, and he will increase in learning.

22. Treasures of wickedness profit nothing : but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish : but he casteth away the substance of the wicked.

23. He becometh poor that dealeth with a slack hand : but the hand of the diligent maketh rich. He that gathereth in summer is a wise son : but he that sleepeth in harvest is a son that causeth shame.

24. In the lips of him that hath understanding wisdom is found : but a rod is for the back of him that is void of understanding. Wise men lay up knowledge : but the mouth of the foolish is near destruction.

25. The rich man's wealth is his strong city : the destruction of the poor is their poverty. The labour of the righteous tendeth to life : the fruit of the wicked to sin.

26. As the whirlwind passeth, so is the wicked no more : but the righteous is an everlasting foundation. The fear of the Lord prolongeth days : but the years of the wicked shall be shortened. The hope of the righteous shall be gladness : but the expectation of the wicked shall perish. The way of the Lord is strength to the upright : but destruction shall be to the workers of iniquity.

27. When pride cometh, then cometh shame: but with the lowly is wisdom. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

28. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

29. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

30. He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

31. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh. The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

32. They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

33. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

34. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn. A man shall not be established by wickedness: but the root of the righteous shall not be moved.

35. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. As

a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

36. The lip of truth shall be established for ever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. There shall no evil happen to the just: but the wicked shall be filled with mischief.

37. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. He that keepeth his mouth keepeth ~~his~~ life: but he that openeth wide his lips shall have destruction.

38. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

39. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

40. A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. He that despiseth his neighbour, sinneth: but he that hath mercy on the poor, happy is he.

41. In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death.

42. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

43. Righteousness exalteth a nation: but sin is a reproach to any people.

44. A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

45. The eyes of the Lord are in every place, beholding the evil and the good. In the house of the righteous is much treasure : but in the revenues of the wicked is trouble. The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight.

46. A scorner loveth not one that reproveth him : neither will he go unto the wise.

47. A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken. All the days of the afflicted are evil : but he that is of a merry heart hath a continual feast.

48. Better is little with the fear of the Lord than great treasure and trouble therewith. The fear of the Lord is the instruction of wisdom ; and before honour is humility.

49. All the ways of a man are clean in his own eyes ; but the Lord weigheth the spirits. Commit thy works unto the Lord and thy thoughts shall be established.

50. By mercy and truth iniquity is purged : and by the fear of the Lord men depart from evil. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

51. Better is a little with righteousness than great revenues without right. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

52. He that handleth a matter wisely shall find good : and whoso trusteth in the Lord, happy is he.

53. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

54. The hoary head is a crown of glory, if it be found in the way of righteousness.

55. He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.

56. Whoso mocketh the poor reproacheth his Maker :

and he that is glad at calamities shall not be unpunished.

57. Excellent speech becometh not a fool: much less do lying lips a prince.

58. Whoso rewardeth evil for good, evil shall not depart from his house.

59. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

60. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

61. Before destruction the heart of man is haughty, and before honour is humility.

62. Wealth maketh many friends; but the poor is separated from his neighbour.

63. A false witness shall not be unpunished, and he that speaketh lies shall not escape.

64. Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.

65. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

66. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

67. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

68. The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

69. The just man walketh in his integrity: his children are blessed after him.

70. There is gold and a multitude of rubies: but the lips of knowledge are a precious jewel.

71. Mercy and truth preserve the king: and his throne is upholden by mercy.

72. The glory of young men is their strength: and the beauty of old men is the grey head.

73. The king's heart is in the hand of the Lord, as the rivers of water ; he turneth it whithersoever he will.

74. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself; but shall not be heard.

75. He that loveth pleasure shall be a poor man : he that loveth wine and oil shall not be rich.

76. It is better to dwell in the wilderness, than with a contentious and an angry woman.

77. He that followeth after righteousness and mercy findeth life, righteousness, and honour.

78. There is no wisdom nor understanding nor counsel against the Lord.

79. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

80. The rich and poor meet together : the Lord is the maker of them all.

81. By humility and the fear of the Lord are riches, and honour, and life.

82. Train up a child in the way he should go : and when he is old, he will not depart from it.

83. The rich ruleth over the poor, and the borrower is servant to the lender.

84. He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor.

85. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Rob not the poor, because he is poor : neither oppress the afflicted in the gate : For the Lord will plead their cause, and spoil the soul of those that spoiled them.

86. Make no friendship with an angry man ; and with a furious man thou shalt not go : Lest thou learn his ways, and get a snare to thy soul.

87. Be not thou one of them that strike hands, or of them that are sureties for debts.

88. Seest thou a man diligent in his business ? he shall

stand before kings ; he shall not stand before mean men.

89. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats :

90. Speak not in the ears of a fool : for he will despise the wisdom of thy words.

91. Let not thine heart envy sinners : but be thou in the fear of the Lord all the day long. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine-bibbers ; among riotous eaters of flesh : For the drunkard and the gutton shall come to poverty : and drowsiness shall clothe a man with rags.

92. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

93. Buy the truth, and sell it not ; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice : and he that begetteth a wise child shall have joy of him.

94. A wise man is strong ; yea, a man of knowledge increaseth strength. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth : Lest the Lord see it, and it displease him, and he turn away his wrath from him. •

95. Fret not thyself because of evil man, neither be thou envious at the wicked ; For there shall be no reward to the evil man ; the candle of the wicked shall be put out.

96. Withdraw thy foot from thy neighbour's house ; lest he be weary of thee, and so hate thee.

97. If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink :

98. The north wind driveth away rain : so doth an angry countenance a backbiting tongue.

99. It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house.

100. Seest thou a man wise in his own conceit ? There is more hope of a fool than of him.

101. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

102. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

103. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

104. Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

105. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

106. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

107. Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

108. As in water face answereth to face, so the heart of man to man.

109. Hell and destruction are never full; so the eyes of man are never satisfied.

110. Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

111. The wicked flee when no man pursueth: but the righteous are bold as a lion.

112. Evil men understand not judgment: but they that seek the Lord understand all things.

113. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

114. Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

115. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

116. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief. Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

117. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

118. He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

119. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

120. When the wicked rise, men hide themselves: but when they perish, the righteous increase.

121. A man that flattereth his neighbour spreadeth a net for his feet.

122. The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

123. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

124. If a ruler hearken to lies, all his servants are wicked. The king that faithfully judgeth the poor, his throne shall be established for ever.

125. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

126. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

127. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

128. An angry man stirreth up strife, and a furious man aboundeth in transgression.

129. A man's pride shall bring him low: but honour shall uphold the humble in spirit.

130. Every word of God is pure: he is a shield unto them that put their trust in him.

131. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

132. Who can find a virtuous woman? for her price is far above rubies. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and cateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

133. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

2. ECCLESIASTES. (B. C. 977).

1. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

2. What profit hath a man of all his labour which he taketh under the sun?

3. One generation passeth away, and another generation cometh: but the earth abideth for ever.

4. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

5. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

6. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

7. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

8. I the Preacher was king over Israel in Jerusalem.

9. I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit.

10. That which is crooked cannot be made straight : and that which is wanting cannot be numbered.

11. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem : yea, my heart had great experience of wisdom and knowledge.

12. And I gave my heart to know wisdom, and to know madness and folly : I perceived that this also is vexation of spirit.

13. For in much wisdom is much grief : and he that increaseth knowledge increaseth sorrow.

14. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure : and, behold, this also is vanity.

15. I said of laughter, It is mad : and of mirth, What doeth it ?

16. I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom ; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

17. I made me great works ; I builded me houses ; I planted me vineyards :

18. I made me gardens and orchards, and I planted trees in them of all kind of fruits :

19. I made me pools of water, to water therewith the wood that bringeth forth trees :

20. I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me :

21. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces : I got me men singers

and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

22. So I was great, and increased more than all that were before me in Jerusalem : also my wisdom remained with me.

23. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy : for my heart rejoiced in all my labour : and this was my portion of all my labour.

24. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

25. And I turned myself to behold wisdom, and madness, and folly ; for what can the man do that cometh after the king ? even that which hath been already done.

26. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

27. The wise man's eyes are in his head ; but the fool walketh in darkness : and I myself perceived also that one event happeneth to them all.

28. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me ; and why was I then more wise ? Then I said in my heart, that this also is vanity.

29. For there is no remembrance of the wise more than of the fool for ever ; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man ? as the fool.

30. Therefore I hated life ; because the work that is wrought under the sun is grievous unto me : for all is vanity and vexation of spirit.

31. Yea, I hated all my labour which I had taken under the sun : because I should leave it unto the man that shall be after me.

32. And who knoweth whether he shall be a wise man or a fool ? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

33. Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

34. For there is a man whose labour is in wisdom, and in knowledge, and in equity ; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil.

35. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun ?

36. For all his days are sorrows, and his travail grief ; yea, his heart taketh not rest in the night. This is also vanity.

37. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

38. For God giveth to a man that is good in his sight wisdom, and knowledge, and joy : but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

39. To every thing there is a season, and a time to every purpose under the heaven :

40. A time to be born, and a time to die ; a time to plant and a time to pluck up that which is planted ;

41. A time to kill and a time to heal ; a time to break down, and a time to build up ;

42. A time to weep, and a time to laugh ; a time to mourn, and a time to dance ;

43. A time to cast away stones, and a time to gather stones together ; a time to embrace, and a time to refrain from embracing ;

44. A time to get, and a time to lose ; a time to keep, and a time to cast away ;

45. A time to rend and a time to sew ; a time to keep silence, and a time to speak ;

46. A time to love, and a time to hate ; a time of war, and a time of peace.

47. What profit hath he that worketh in that wherein he laboureth ?

48. I have seen the travail, which God hath given to the sons of men to be exercised in it.

49. He hath made every thing beautiful in his time : also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

50. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

51. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

52. I know that, whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doeth it, that men should fear before him.

53. That which hath been is now ; and that which is to be hath already been ; and God requireth that which is past.

54. And moreover I saw under the sun the place of judgment, that wickedness was there ; and the place of righteousness, that iniquity was there.

55. I said in mine heart, God shall judge the righteous and the wicked : for there is a time there for every purpose and for every work.

56. For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath ; so that a man hath no pre-eminence above a beast : for all is vanity.

57. All go unto one place ; all are of the dust, and all turn to dust again.

58. Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

59. So I returned, and considered all the oppression that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

60. Wherefore I praised the dead which are already dead more than the living which are yet alive.

61. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

62. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

63. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

64. There is one alone, and there is not a second; year, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

65. Two are better than one; because they have a good reward for their labour.

66. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

67. Again, if two lie together, then they have heat: but how can one be warm alone?

68. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

69. Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

70. For out of prison he cometh to reign ; whereas also he that is born in his kingdom becometh poor.

71. There is no end of all the people, even of all that have been before them : they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

72. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools : for they consider not that they do evil.

73. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth : therefore let thy words be few.

74. When thou vowest a vow unto God, defer not to pay it ; for he hath no pleasure in fools : pay that which thou hast vowed.

75. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

76. Moreover the profit of the earth is for all : the king himself is served by the field.

77. He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase : this is also vanity.

78. The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the rich will not suffer him to sleep.

79. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

80. But those riches perish by evil travail : and he begetteth a son, and there is nothing in his hand.

81. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

82. And this also is a sore evil, that in all points as he came, so shall he go : and what profit hath he that hath laboured for the wind ?

83. Behold that which I have seen : it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him : for it is his portion.

84. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; this is the gift of God.

85. For he shall not much remember the days of his life because God answereth him in the joy of his heart.

86. There is an evil which I have seen under the sun, and it is common among men :

87. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it : this is vanity, and it is an evil disease.

88. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial ; I say that an untimely birth is better than he.

89. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

90. All the labour of man is for his mouth, and yet the appetite is not filled.

91. A good name is better than precious ointment ; and the day of death than the day of one's birth.

92. It is better to go to the house of mourning, than to go to the house of feasting : for that is the end of all men ; and the living will lay it to his heart.

93. Sorrow is better than laughter : for by the sadness of the countenance the heart is made better.

94. The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth.

95. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

96. Better is the end of a thing than the beginning thereof : and the patient in spirit is better than the proud in spirit.

97. Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools.

98. Say not thou, What is the cause that the former days were better than these ? for thou dost not enquire wisely concerning this.

99. Consider the work of God : for who can make that straight, which he hath made crooked ?

100. In the day of prosperity be joyful, but in 'the day of adversity consider : God also hath set the one over against the other, to the end that man should find nothing after him.

101. All things have I seen in the days of my vanity : there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

102. Be not righteous over much ; neither make thyself overwise : why shouldest thou destroy thyself ?

103. Be not over much wicked, neither be thou foolish : why shouldest thou die before thy time ?

104. It is good that thou shouldest take hold of this ; yea, also from this withdraw not thine hand : for he that feareth God shall come forth of them all.

105. Wisdom strengtheneth the wise more than ten mighty men which are in the city.

106. For there is not a just man upon earth, that doeth good, and sinneth not.

107. Also take no heed unto all words that are spoken ; lest thou hear thy servant curse thee.

108. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

109. All this have I proved by wisdom : I said, I will be wise ; but it was far from me.

110. That which is far off, and exceeding deep, who can find it out ?

111. Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

112. Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

113. Though a sinner do evil and hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

114. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

115. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

116. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

117. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

118. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

119. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

120. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.

121. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

122. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

123. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

124. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

125. For man also knoweth not his time: as the fishes that are taken in an evil net; and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

126. There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulworks against it:

127. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

128. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

129. The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

130. Wisdom is better than weapons of war: but one sinner destroyeth much good.

131. Dead flies cause the ointment of the apothecary to

send forth a stinking savour : so doth a little folly him that is in reputation for wisdom and honour.

132. A wise man's heart is at his right hand ; but a fool's heart at his left.

133. Folly is set in great dignity, and the rich sit in low place.

134. I have seen servants upon horses, and princes walking as servants upon the earth.

135. He that diggeth a pit shall fall into it ; and whoso breaketh an hedge, a serpent shall bite him.

136. Whoso removeth stones shall be hurt therewith ; and he that cleareth wood shall be endangered thereby.

137. The words of a wise man's mouth are gracious ; but the lips of a fool will swallow up himself.

138. By much slothfulness the building decayeth ; and through idleness of the hands the house droppeth through.

139. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all.

140. In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

141. Remember now thy Creator in the days of thy youth, while the evil days come not ; nor the years draw nigh, when thou shalt say, I have no pleasure in them.

142. Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man.

THE TEN COMMANDMENTS.

1. Thou shalt have no other gods before me.
 2. Thou shalt not make unto thee any graven image or any likeness of anything, nor bow down thyself to them nor serve them.
 3. Thou shalt not take the name of the Lord thy God in vain.
 4. Remember the Sabbath day, to keep it holy.
 5. Honour thy father and thy mother.
 6. Thou shalt not kill.
 7. Thou shalt not commit adultery.
 8. Thou shalt not steal.
 9. Thou shalt not bear false witness against thy neighbour.
 10. Thou shalt not covet anything that is thy neighbour's.
-

PART III.

SELECTIONS FROM THE NEW TESTAMENT.

CHRIST'S SERMON. (A.D. 31).

1. Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst-after righteousness : for they shall be filled.

2. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

3. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell.

4. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

5. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy : but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

6. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

7. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets that they may have glory of men, Verily, I say unto you, they have their reward.

8. But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

9. And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

10. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

11. But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your

Father knoweth what things ye have need of before ye ask him.

12. For if ye forgive men their trespasses, your heavenly Father will also forgive you : but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

13. Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. .

14. But thou, when thou fasteth, anoint thy head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

15. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

16. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

17. No man can serve two masters, for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

18. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not

much better than they ? Which of you by taking thought can add one cubit unto his stature ?

19. And why take ye thought for raiment ? Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

20. Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

21. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

22. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

23. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

24. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

25. Ask, and it shall be given you ; seek, and ye shall find ; knock and it shall be opened unto you : for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened,

26. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.

27. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

28. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

29. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

30. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

THE LORD'S PRAYER.

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN,

PART IV.

SELECTIONS FROM THE "CONCORDANCE TO THE APOCRYPHA";
BY ALEXANDER CRUDEN, M. A.

AFFLICTION.

1. In prosperity there is a forgetfulness of affliction, and in the day of affliction there is no remembrance.
2. Mercy is seasonable in the time of affliction.

AGE.

1. Honourable age is not in length of time.
2. An unspotted life is old age.
3. My son, help thy father in his age.
4. Dishonour not a man in his old age.
5. It becometh not our age to dissemble.

ALMS.

1. Give alms of thy substance, and when thou givest alms let not thine eye be envious.
2. If thou hast abundance, give alms accordingly.
3. Because alms doth deliver from death.
4. It is better to give alms than to lay up gold.
5. Alms maketh an atonement for sins.
6. No good can come to him that giveth no alms.

BACKBITING.

1. Refrain your tongue from backbiting.
2. A backbiting tongue hath disquieted many.
3. A backbiting tongue hath cast out virtuous women.

BEGINNING.

1. To fear the Lord is the beginning of wisdom.
2. Faith is the beginning of cleaving unto him.

BETTER.

1. A little with righteousness is better than much with unrighteousness.
2. Better it is to have no children and have virtue.
3. Better is he that laboureth and aboundeth.
4. One that is just is better than a thousand.
5. It is much better to reprove than to be angry.
6. A thief is better than a man accustomed to lie.
7. Better is he that hideth folly than wisdom.

BLESSED.

1. Blessed art thou, O Lord my God, thy holy and glorious name is blessed and honourable for ever.
2. Blessed is the barren that is undefiled.
3. Blessed is the word whereby righteousness comes.
4. Blessed is the man that hath not slipped with mouth.
5. Blessed is he whose conscience hath not condemned.
6. Blessed is the man that doth mediate good things.
7. Blessed is the man that hath a virtuous wife.
8. Blessed is the rich that is found without blemish.
9. Blessed is the soul of him that feareth the Lord.

CHEERFUL.

1. A merry heart maketh a cheerful countenance.
2. A cheerful countenance is a token of prosperity.
3. As thou hast gotten, give with a cheerful eye.

COUNSEL.

1. Ask counsel of all that are wise, and despise not any counsel that is profitable.
2. Consult not a fool, he cannot keep counsel.
3. A man of counsel will be considerate.

DESPISE.

1. My son, despise not in thy heart thy brethren.
2. Despise not any counsel that is profitable.

END.

1. Remember the end, thou shalt never do amiss.
2. Remember thy end and let enmity cease.

ENEMY.

1. Instead of a friend become not an enemy.
2. Rejoice not over thy greatest enemy being dead.
3. An enemy cannot be hidden in adversity.

FALL.

1. The root of wisdom shall never fall.
2. Exalt not thyself lest thou fall.
3. The tongue of man is his fall.
4. Strive not with a mighty man, lest thou fall.
5. Meet not an harlot lest thou fall into her snares.

FATHER.

1. Honour thy father and mother in thought and deed.
2. The blessing of the father establisheth children.
3. Glory not in the dishonour of thy father.
4. The glory of a man is from the honour of his father.
5. My son, help thy father in his age, grieve him not.
6. An ill-nurtured son is the dishonour of his father.

FEAR.

1. The fear of the Lord is honour and glory.
2. The fear of the Lord maketh a merry heart.
3. The Fear of the Lord is a crown of wisdom.
4. The root of wisdom is to fear the Lord.
5. The fear of the Lord driveth away sins.
6. Ye that fear the Lord, hope for good and joy.
7. A wise man will fear in everything.
8. The fear of the Lord is the first step to be accepted.
9. The fear of God is the glory of old men.

FRIEND.

1. If thou wouldest get a friend prove him first.
2. For some man is a friend for his own occasion.

3. A faithful friend is a strong defence.
4. A faithful friend is the medicine of life.
5. Change not a friend for any good by no means.
6. Forsake not an old friend for the new is not comparable, a new friend is as new wine.
7. Forget not thy friend in thy mind when in riches.
8. He that upbraideth his friend breaks friendship.

GIVE.

1. Give praise to the Lord, for he is good.
2. Defer not to give to him that is in need.
3. Be swift to hear, with patience give answer.
4. Give unto the good, and help not a sinner.

GREAT.

1. Great is truth, and mighty above all things.
2. He that feareth the Lord is great at all times.

HAND.

1. Stretch thy hand unto the poor.
2. Whatever thou takest in hand remember the end.
3. In the hand of God is the prosperity of man.

HONOUR.

1. Wisdom exalteth them to honour that hold her.
2. Give the father honour over the children.
3. Who will honour him that dishonoureth life.
4. Exalt not thyself in the day of honour.

IGNORANT.

1. Vain are all men, who are ignorant of God.

INCREASE.

1. A fair tongue will increase kind greetings.

JUDGMENT.

1. Be not faint-hearted when thou sittest in judgment.
2. Sit not in judgment with sinners.

JUST.

1. For one that is just is better than a thousand.
2. The sacrifice of a just man is acceptable.

KEEP.

1. If thou desire wisdom keep commandments.
2. Keep thy word, and deal faithfully.
3. Keep the things committed of trust safe.

KING.

1. A wise king is the upholding of people.
2. An unwise king destroyeth his people.

LIFE.

1. The fear of the Lord giveth long life.
2. He that honoureth his father, shall have a long life.
3. Be swift to hear, and let thy life be sincere.
4. Life and death, poverty and riches, come of Lord.
5. He that resisteth pleasures, crowneth his life.
6. The life of the fool is worse than death.
7. O Father and God of my life, give me not a proud look.
8. A good life hath but few days, but a good name.

LITTLE.

1. If abundance give accordingly, if thou have but little
be not afraid to give according to that little.
2. All wickedness is little to wickedness of woman.
3. Be in little or much, hold thee contented.
4. He that hath little business, shall become wise.

LORD.

1. The Lord is full of compassion and mercy.
2. It is great glory to follow the Lord.
3. The love of the Lord passeth all things.

LOVE.

1. Love righteousness, ye that be judges of earth.
2. If thou love to hear, thou shalt receive understanding.
3. Love thine own soul, and comfort thy heart.

MOTHER.

1. Despise not thy mother but honour her.
2. He that honoureth his mother is as one that layeth up.
3. Curse of the mother rooteth out foundations.
4. He that angereth his mother is cursed of God.

MOUTH.

1. The mouth that belbeth, slayeth the soul.
2. Accustom not thy mouth to swearing.

NEED.

1. When rich, think on poverty and need.

NOTHING.

1. Do nothing at all by injurious practices.
2. Nothing better than the fear of the Lord, and nothing is sweeter than to take heed to commandments.
3. Nothing so much worth as a mind well instructed.
4. Do nothing without advice, then repent not.
5. Without discretion do nothing.
6. Let nothing hinder thee to pay thy vow in time.

OPPORTUNITY.

1. Observe the opportunity and beware of evil.
2. A wise man will hold his tongue till he see opportunity.
3. The wisdom of a learned man cometh by opportunity.

POOR.

1. Distrust not the Lord when thou art poor.
2. My son, defraud not the poor of his living.
3. The poor man is honoured for his skill.

PRIDE.

1. In pride is destruction and much trouble.
2. Pride is hateful before God and man.
3. Pride was not made for man, nor furious anger.

QUICK.

1. My son, in all thy works be quick.
2. Whoso watcheth, shall quickly be without care.

REMEMBER.

1. Remember thy vow which thou hast vowed.
2. Remember that we are all worthy of punishment.
3. Rejoice not over enemy, but remember that we die all.
4. Remember that death will not be long in coming.
5. Thou hast enough, remember the time of hunger.

RICHES.

1. Poverty and riches come of the Lord.
2. Riches are good to him that hath no sin.
3. There is no riches above a sound body.
4. Watching for riches consumeth the flesh.
5. The rich hath great labour in gathering riches.
6. Be not unmindful of Him in thy riches.

SIN.

1. The Lord knoweth all them that sin against him.
2. They that sin are enemies to their own life.
3. The Lord forgiveth sins and saveth in affliction.
4. Return to the Lord and forsake thy sins.
5. In the time of sins show repentance.
6. Forgive, so shall thy sins also be forgiven.

SIT.

1. Sit not at all with another man's wife, nor sit down with her in thine arms.
2. If thou sit at a bountiful table, be not greedy.
3. Sit not in the midst of women.

SON.

1. My son, be mindful of Lord our God all thy days.
2. Beware of all whoredom, my son take a wife.
3. Be circumspect my son in all things thou doest.

4. My son glorify thy soul in meekness.

5. My son blemish not thy good deeds.

SOUL.

1. Humble thy soul greatly, for vengeance is fire.

2. A whisperer defileth his soul and is hated.

TRUST.

1. Trust in the Lord and abide in thy labour.

2. Never trust thy enemy.

TRUTH.

1. In no wise speak against the truth but be abashed.

2. Blame not before thou hast examined the truth.

3. Strive for the truth unto death.

UNDERSTANDING.

1. Wisdom raineth down the knowledge of understanding.

2. The hopes of a man void of understanding are vain.

3. Wine will make men of understanding to fall away.

VENGEANCE.

1. He that revengeth shall find vengeance from the Lord.

WIFE.

1. The grace of a wife delights her husband.

2. Give not thy wife power over thee.

3. Be ashamed to gaze on another man's wife.

WINE.

1. Wine and women will make men to fall.

2. Show not thy valiantness in wine.

3. Wine is as good as life to a man if it be moderately.

4. Wine drunken with excess makes bitterness.

YOUNG.

1. Leave a notable example to such as be young.

ZEALOUSLY.

1. Deal zealously for the law of God.

PART V.

OF THE IMITATION OF CHRIST, BY THOMAS 'A KEMPIS;
TRANSLATED BY THE REV. W. H. HUTCHINGS, M. A.

CONTEMPT OF THE WORLD.

1. "Vanity of vanities ; all is vanity," but to love God, and to serve Him only.

2. This is the highest wisdom, when you despise the world in order to reach forth towards the Kingdom of Heaven.

3. It is vanity, therefore, to seek riches, and to trust in that which is perishable.

4. It is vanity, too, to seek honours, and to strive for high positions.

5. It is vanity to follow the desires of the flesh, and to crave for that which would inevitably bring with it a sore punishment.

6. It is vanity to wish for length of life, and to care little that the life should be well spent.

7. It is vanity to think only of the present life, and not to provide for the future.

8. It is vanity to love that which swiftly passes away, and not to hasten onwards to that place where joy abides for ever.

9. Strive, therefore, to withdraw your heart from the love of visible things, and to transfer your affections to things invisible ; for, if you follow your sensual inclinations, you will stain your conscience, and lose the Grace of God.

OF HUMILITY.

1. All men naturally desire knowledge ; but what profit is there in knowledge without the fear of God ?

2. Certainly, a lowly peasant who serves God is better than a proud philosopher, who, to the neglect of his own soul, studies the course of the heavens.

3. He who knows himself well, becomes vile in his own sight, and can take no delight in the praises of men.

4. There are many things, the knowledge of which is of little or no use to the soul ; and he is extremely foolish who turns his attention to such things rather than to those which would be conducive to his salvation.

5. Many words do not satisfy the soul, but a good life calms the mind, and a pure conscience gives great confidence towards God.

6. Wish not to be extolled on account of your ability or learning, but rather regard the knowledge which is entrusted to you as a ground for apprehension.

7. If you fancy that you know many things, and fairly, understand them ; remember that the things you do not know are many more than those you do know.

8. "Be not high-minded," but rather acknowledge your ignorance,

9: Why do you want to put yourself before others, seeing there are many more learned than yourself, and more versed in the Law of God ?

10. If you would know and learn any thing profitably, love to be unknown, and to be regarded as of no account.

11. A true view of one's self, and consequently a low opinion of one's self, is the best and most valuable lesson to be acquired. To think nothing of one's self, and always to think well and highly of others, is great wisdom. and is a mark of perfectness.

12. If you were to see any one openly sin, or in the act of committing some crime, you ought not, therefore, to think the better of yourself.

13. We are all liable to fall, yet you should be convinced that there is no one more liable to do so than yourself.

OF THE TEACHING OF THE TRUTH.

1. He who has but one aim, and refers all things to one principle, and views all things in one light, is able to abide steadfast, and to rest in God.

2. O God, the Truth, make me ever one with Thee in everlasting love !

3. It is a weariness to me to read and to hear many things ; in Thee is all I want and desire.

4. Let all teachers be silent, and let the universe hold its peace in Thy presence, and speak Thou only to me.

5. The more a man is undistracted and becomes inwardly simple, so much the more will he be able to enter easily into profound subjects : because his mind will be enlightened from above.

6. Who has a sharper conflict than he who strives to conquer himself ?

7. This must be our business to conquer one's self, and daily to acquire more and more self-control, and to grow in virtue.

8. All perfection in this world has some imperfection coupled with it ; and none of our investigations are without some obscurity.

9. A humble knowledge of yourself is a surer way to God than profound scientific research.

10. Learning, however, when considered in itself, or knowledge upon any subject, is not to be disparaged ; for it is good and ordained of God.

11. But what is meant is, that a good conscience and a virtuous life are always to be preferred to it.

12. Many strive more to become learned than to become good; and the consequence is they often go astray, and bring forth little or no results from their labours.

13. He is really great who is great in charity.

14. He is really great who is little in his own eyes, and cares not for the honour of high positions.

15. He is really learned who does the Will of God, and forsakes his own will.

OF PRUDENCE IN OUR ACTIONS.

1. Alas! such is our weakness, that we often more easily believe and repeat evil of others than good.

2. It is great wisdom not to be hasty in action, nor to hold obstinately to one's own opinion; as also not to believe everything you hear, nor—even if you do believe it—at once to give it currency.

3. Seek advice from a man of wisdom and judgment, and prefer to be instructed by those who are better informed than yourself rather than to follow your own devices.

4. A good life makes a man wise according to the estimate of God, and gives much experience. The more humble a man is in himself, and the more submissive to God, the more prudent and peaceful will he always become.

OF INORDINATE AFFECTIONS.

1. Whenever a man inordinately desires anything, he instantly loses inward peace.

2. The proud and covetous are never at rest, whilst the poor and lowly in spirit pass their life in continual peace. The man who is not yet perfectly dead to self is quickly tempted, and overcome by small and trifling things.

3. True peace of mind; therefore, is got by resisting the passions, and not by allowing them to rule us.

4. There is no peace, then, in the heart of a carnal man, nor in the man who has given himself to the pursuit of outward things, but only in the spiritual and fervent.

OF AVOIDING SELF-ESTEEM.

1. He is vain who puts his trust in man, or in created things.

2. Be not self-confident, but put your trust in God.

3. Do not trust in your own knowledge, nor in the skill of any living being; but rather in the Grace of God, Who helps the humble and humbles the self-presuming.

4. If you possess riches, do not glory in them, nor in friends, because they are influential; but glory in God Who provides you with all things, and above all desires to give you Himself.

5. Be not proud of your height, or good looks, for a sickness may soon disfigure or deform you.

6. Do not take pleasure in thinking of your gifts or abilities, lest you displease God, from Whom we hold whatever good capacity we naturally have.

7. You should not reckon yourself better than others, lest perhaps in the eyes of God, Who knows what is in man, you are considered worse.

8. Be not vain of your good works, because God's judgment is different oftentimes from man's; and what is pleasing to the one is displeasing to the other.

9. If there is any good in yourself, believe that there is more in others, that you may preserve your humility.

10. It will not hurt you to put yourself under others; but it will be most hurtful to you to put yourself before others—even before one.

11. The lowly have continual peace, but the heart of the proud is continually disturbed by jealousy and indignation.

OF ACQUIRING PEACE.

1. We might have much peace, if we would not busy ourselves with the sayings and doings of others which are not our concern.

2. Why were some of the Saints so perfect and contemplative? Because they endeavoured to mortify entirely all their earthly desires, and therefore could cling to God with their inmost hearts, and had time to attend to themselves.

3. If we were quite strict with ourselves, and not entangled with outward things, then we should be able to taste the savour of Divine things, and should have some experience of heavenly contemplation.

4. If we were to root out one bad habit every year, we should make considerable progress towards perfectness of life.

5. But, on the contrary, we often seem to feel that we were better and purer in the beginning of our conversion than we are now, after many years of profession.

6. If we were a little severe with ourselves at the beginning, we should afterwards be able to do all things with ease and delight.

7. It is hard to leave off that which we are accustomed to, and harder still to go against our own will.

8. But if you do not conquer little and easy things, when will you overcome those which are more difficult?

9. Resist at the very first your inclination, and give up bad habits, lest, perchance, you become more and more bound by them.

OF ADVERSITY.

1. It is good for us sometimes to have grievances and crosses; for they often make a man enter into himself, and remember that here he is in a state of banishment, and therefore must not set his hopes on things of the earth.

2. It is good for us sometimes to suffer contradiction, and to be badly or disparagingly thought of, even when we do and mean well.

3. These things often aid us in forming humility, and protect us from vain-glory; for then we love to turn to God as the inward witness, when we are defamed by the world and not thought well of.

4. Therefore a man should so thoroughly rest in God, as not to feel the need of many human consolations.

5. When a good man is afflicted, tried, or harassed with evil thoughts, then he discovers his greater need of God, without Whom he perceives that he can do nothing.

OF RESISTING TEMPTATIONS.

1. No one is so holy and perfect as not sometimes to be assaulted, nor can we be entirely exempt from temptations.

2. There are, moreover, temptations which are positively advantageous to us, though in themselves they may be troublesome and grievous; for by them a man is humbled, purified, and taught.

3. There is no vocation so holy, and no place so retired, as to be beyond the reach of temptation and adversity.

4. Flight is not our only weapon, but patient endurance and true humility, whereby we become stronger than all our enemies.

5. He who only avoids the outward occasion of falling and does not uproot the inner tendency to evil, will make

but poor progress; indeed, temptations will the sooner return to him, and with greater force than ever.

6. Often take counsel in time of temptation, and never be harsh with one who is tempted, but console him as you would wish to be consoled yourself.

OF BEARING WITH OTHERS.

1. Strive to be patient in bearing the defects of others and their manifold infirmities; because you yourself have many also, and they have to put up with them.

2. If you are not yourself such as you would wish to be, how can you expect to find another according to your liking?

3. We would have others perfect, yet nevertheless we do not amend our own faults.

4. We would see others severely corrected, yet we do not wish to be corrected ourselves.

5. We like others to be bound by strict rules, but we ourselves will in nowise endure restraint.

6. Thus it is evident, then, how rarely we weigh our neighbour in the same balance in which we weigh ourselves.

7. But now God has so ordained it that we should learn to bear one another's burdens, for there is no one who has not some defect, no one without some burden, no one independent of others, no one wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and advise one another.

OF A HOLY LIFE.

1. You must learn to subdue self in many ways, if you would live in peace and concord with others.

2. He also is not able to remain long in peace, who does not endeavour to take the lowest place and to be subject to all.

3. Remember that you are here to serve, not to rule ; that you are called to suffer and work, not to waste your time and to gossip.

4. Here no one can abide, unless he is ready to humble himself with all his heart for the love of God.

ON RELIGIOUS EXERCISES.

1. The life of a good religious person ought to be enriched with all virtues, so that his inner life might accord with his outward profession.

2. Indeed his inner life ought to be in advance of his outer ; for God beholds the heart, and before all others we are bound to reverence Him wherever we may be, and—like the angels—to keep ourselves pure in His sight.

3. The purposes of just men depend for their fulfilment rather upon the grace of God than upon their own wisdom ; and, in whatever they take in hand, they always trust in His help.

4. We must examine and set in order both our outer and our inner life, because both are of importance to our spiritual advancement.

5. In the morning make your resolution ; in the evening examine yourself—your thoughts, words, and actions during that day, for in these, perhaps, you will find that you have oftentimes offended God and your neighbour.

6. Practices which are not general ought not to be paraded before others, for things which are singular are more safely carried out in secret.

ON THE LOVE OF SOLITUDE.

1. Seek a convenient time to devote to yourself, and meditate often on the benefits which God has bestowed on you.

2. It is easier to be silent altogether than to speak with moderation.

3. It is easier to remain at home than to keep well on one's guard in society.

4. No one can with safety rejoice, unless he has the testimony of a good conscience..

5. Never promise yourself security in this life, although you may be a good religious person or a devout hermit.

6. Oftentimes those who stand high in men's estimation are the more in danger on account of their too great self-confidence.

7. If you keep up the habit of retiring for prayer, you will find it sweet ; but if it is irregularly done, a distaste for it will be the result.

8. If in the commencement of your spiritual life you form the habit of retirement well, and keep it, afterwards it will become to you a dear friend and a most refreshing solace.

9. There the soul finds floods of tears, wherewith it nightly washes and cleanses itself, that it may become the more familiar with its maker, the more remote from all the turmoil of the world its time is passed.

10. It is better to lead a hidden life, and to look well to the care of one's own soul, than to work miracles and neglect one's self.

OF COMPUNCTION OF HEART.

1. Happy is the man who renounces everything which may bring a stain or burden upon his conscience.

2. Keep your eye always upon yourself in the first place, and especially admonish yourself in preference to admonishing all your friends.

3. If you were more often to think upon your death than upon the length of your life, no doubt you would more earnestly try to amend.

OF HUMAN MISERY.

1. You are miserable wherever you are, and whatever way you turn yourself, unless you turn to God.

2. Why do you disturb yourself when things do not fall out according to your own wish and desire ?

3. Who is there that has every thing according to his own will ? neither I, nor you, nor any living man.

4. There is no one in the world without some trouble or distress, though he be king or pontiff.

5. Who is it who is best off ? He indeed who is able to suffer something for God.

6. O how great is human frailty—always prone to evil !

7. To-day you confess your sins, and to-morrow you commit again the same faults you confessed.

8. Now you purpose to be on your guard, and in an hour's time you act as if you had made no purpose at all.

9. We have reason then to humble ourselves, and never to think highly of ourselves ; because we are so weak and unstable.

OF MEDITATION ON DEATH.

1. Very soon all will be over with you here ; consider, then, your state before God.

2. To-day man is, and to-morrow he is gone.

3. But when he is taken out of sight, he quickly passes also out of mind.

4. O, the dulness and hardness of the human heart, which thinks only on the present, and does not rather provide for the things which are to come !

5. In every thought and act you ought so to hold yourself, as if you were going to die this very day.

6. If you had a good conscience, you would not much fear death.

7. It would be more to the purpose to shun sin than to flee from death.

8. If you are not prepared to-day, how will you be to-morrow?

9. To-morrow is an uncertain day, and how do you know that you will live till to-morrow?

10. What profit is it to us to live long, when we make such a poor use of our time?

11. Ah! a long life does not always bring with it amendment, but it often increases our guilt.

12. Would that we passed a single day in this world without fault!

13. If it is fearful to die, perhaps to live long will be more dangerous.

14. Blessed is he who has always before his eyes the hour of death, and daily disposes himself for death.

15. If you have seen any one die, remember that you will pass through the same ordeal.

16. When it is morning think that you may not see the evening; and when it is evening, do not venture to make certain of reaching another morning.

17. Always then be ready, and so live that death may not find you unprepared.

18. O how happy and wise is he who now endeavours to become in life, such as he would wish to be found at the hour of death!

19. When you are well you are able to do many good works, but I do not know what you can do when you are ill.

20. Few are made better and reformed by sickness; so those who are always moving from place to place seldom become holy.

21. If you are not solicitous about yourself now, who will be solicitous about you hereafter?

22. The time will come when you will desire one day or one hour in which to amend, and I know not whether it will be granted you.

23. Strive now so to live, that you may be able in the hour of death to rejoice rather than to fear.

24. Who will remember you after you are dead, and who will pray for you ?

25. Do, do now, dearest friend, whatever you can for yourself ; because you do not know when you will die, nor what will happen to you afterwards.

OF THE INNER LIFE.

1. "The kingdom of God is within you," saith the Lord.

2. Turn yourself with your whole heart unto the Lord, and forsake this miserable world, and your soul shall find rest.

3. Learn to despise outward things, and to give yourself to inward, and you shall feel the Kingdom of God arise within you.

4. He who estimates all things according to their true value, and not according to their name or reputation, is indeed a wise man, and taught of God rather than of man.

5. He who knows what it is to live an inner life, and to count outward things of little importance, does not require special places, nor does he wait for set times to perform his devotions.

6. A spiritual man quickly gathers himself up, and never allows himself to be absorbed in outward things.

7. Outward occupation is no hindrance to him, nor the business which for the time may be necessary, but as things happen so he adapts himself to them.

8. He who is inwardly well-disposed and disciplined, does not care for the strange and wayward behaviour of men.

9. A man is hindered and distracted, only when he draws things to himself.

OF HUMBLE SUBMISSION.

1. Do not make it a matter of moment who may be for you or against you ; but let it be your business and care, that God be with you in all you do.

2. Keep a good conscience, and God will well defend you.

3. The perversity of man cannot injure those whom God wills to befriend.

4. If you can suffer and be silent, you will doubtless experience the help of the Lord.

5. He knows the best time and manner of delivering you, and therefore you ought to resign yourself into His hands.

6. It belongs to God to help us, and to rescue us from all confusion.

7. God protects the humble and delivers him ; He loves the humble and comforts him ; He inclines His ear to the humble ; He bestows great grace upon the humble, and after his humiliation he raises him to glory.

8. You must not consider yourself to have made any advancement, unless you feel that you are inferior to every one else.

OF A GOOD, PEACEFUL MAN.

1. Be at peace, first in yourself and then you will be able to bring others into peace.

2. A peaceful man does more good than a learned man.

3. A passionate man even turns good into evil, and readily believes evil.

4. A good peaceful man turns everything to good.

5. You know well enough how to excuse and palliate your own faults, but you are not willing to accept excuses for others.

6 It would be more just were you to accuse yourself, and excuse your brother.

7 If you wish to be borne with yourself, bear with others.

8. It is no great thing to live peacefully with the good and gentle; for this is naturally pleasing to all, and every one likes to be at peace and prefers those who agree with them.

9. But to be able to live in peace with those who are hard and obstinate, or who are undisciplined and contrary, is a great grace, and a highly praiseworthy and manly line of conduct

OF A PURE MIND.

1. If your heart were right, then every creature would be to you a mirror of life, and a book of holy teaching.

2. There is no creature so small and contemptible, that it cannot set before us something of the Goodness of God.

3. If you were inwardly good and pure, you would see all things without hindrance, and understand them well.

4. A pure heart penetrates Heaven and Hell.

5. If there is such a thing as joy in the world, certainly the man who is pure in heart possesses it.

6. And if anywhere tribulation or distress are to be found, an evil conscience will experience it the most.

OF ONE'S SELF.

1. We cannot put much trust in ourselves, because we often stand in need of grace and wisdom.

2. We often do wrong; and, what is worse, excuse ourselves.

3. We blame others for slight things, and overlook greater things in ourselves.

4. We are quickly enough sensitive about what we suffer from others, and dwell upon it; but what they have to bear from us, that we never think of.

5. He who well and rightly considers his own doing, is not likely to judge hardly concerning another.

6. Never will you become spiritual and devout, unless you are silent concerning others, and keep a special watch over yourself.

7. If you attend entirely to God and to yourself, external matters will but little affect you.

8. God Alone—the Eternal and Incomprehensible, Who fills all things—is the solace of the soul, and the true joy of the heart.

OF A GOOD CONSCIENCE.

1. A good man's glory is the testimony of a good conscience.

2. Keep a good conscience, and you will always be happy.

3. A good conscience can bear very much, and is able to be very cheerful even in adversity.

4. A bad conscience is always timid and uneasy.

5. You will enjoy a sweet peace, if your heart does not condemn you.

6. Short is the glory which is given by and received from men.

7. Sadness always follows the glory of the world.

8. The glory of the good is in their consciences, and not in the mouth of man.

9. The joy of the righteous is of God, and in God, and they rejoice in the Truth.

10. He who desires true and eternal glory, does not care for that which is temporal.

11. He who seeks earthly glory, or does not from his heart despise it, shows clearly that he has but little love for Heavenly.

12. He has great tranquillity of heart, who cares neither for praises nor reproaches.

13. He will be easily content, and at rest whose conscience is pure.

14. You are not more holy, because you are praised; neither are you more vile, because you are blamed.

15. For you are what you are, neither can you be made better by what others say than what God sees you to be.

16. If you take good heed to what in yourself you are inwardly, you will not care what men may say about you.

17. Man sees the face, but God sees the heart.

18. Man considers the actions; God weighs the motives.

19. To walk inwardly with God, and to have the heart detached from earthly objects, is the state of a spiritual man.

THE LORD'S PRAYER PARAPHRASED.

FATHER of all ! we bow to thee,
Who dwell'st in heaven adored ;
But present still through all thy works,
The universal Lord.

For ever hallowed be thy name,
By all beneath the skies ;
And may thy kingdom still advance,
Till grace to glory rise.

A graceful homage may we yield,
With hearts resigned to thee ;
And as in heaven thy will is done,
On earth so let it be.

From day to day we humbly own
The hand that feeds us still ;
Give us our bread, and teach to rest
Contented in thy will.

Our sins before thee we confess ;
O may they be forgiven !
As we to others mercy show,
We mercy beg from Heaven.

Still let thy grace our life direct ;
From evil guard our way ;
And in temptation's fatal path
Permit us not to stray.

For thine the power, the kingdom thine ;
All glory's due to thee :
Thine from eternity they were,
And thine shall ever be.

ROBERT BLAIR.

BOOK VII.
ARABIAN WISDOM.

"A wise man knoweth a fool, because he hath formerly been ignorant himself; but a fool does not know a wise man, because he never was wise himself."

Ali.

"What cannot totally be known, ought not to be totally neglected; for the knowledge of a part is better than the ignorance of the whole."

Abulfeda.

"Verily this world is transitory, and the world to come is everlasting; every soul must taste of death. Be mindful of holding the fear of God, and obeying the ordinances which he hath appointed. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good, and just and learned; and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicions."

"Lane's Arabian Nights Entertainments."

ARABIAN WISDOM.

PART I.

SELECTIONS FROM THE "KORAN";

BY GEORGE SALE, *GENT.

(A. D. 632).

1. Praise be to God, the Lord of all creatures, the most merciful, the king of the day of Judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.

2. Clothe not the truth with vanity, neither conceal the truth against your own knowledge; observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down.

3. To God^s belongeth the East and the West; therefore, whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient.

4. It is not righteousness that ye turn your faces in prayer towards the East and the West, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms, and of those who perform their covenant, when they have convened, and who behave themselves patient-

ly in adversity, and hardships, and in time of violence : these are they who are true, and these are they who fear God.

5. O true believers, bestow alms of the good things which ye have gained, and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it in alms, such as ye would not accept yourselves, otherwise than by connivance: and know that God is rich and worthy to be praised.

* 6. They who distribute alms of their substance night and day, in private and in public, shall have their reward with the Lord; on them shall no fear come, neither shall they be grieved.

7. Whatever is in heaven and on earth is God's: and whether ye manifest that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty.

* 8. Whether ye conceal that which is in your breasts, or whether ye declare it, God knoweth it; for he knoweth whatever is in heaven, and whatever is on earth: God is almighty.

9. On the last day every soul shall find the good which it hath wrought, present; and the evil which it hath wrought, it shall wish that between itself and that were a wide distance.

10. God loveth not the proud or vain glorious, who are covetous, and recommend covetousness unto men, and conceal that which God of his bounty hath given them; and who bestow their wealth in charity to be observed of men, and believe not in God, nor in the last day; and whoever hath Satan for a companion, an evil companion hath he!

11. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear God; for God is severe in punishing.

12. O true believers, remember God's favour towards you, when certain men designed to stretch forth their hands against you, but he restrained their hands from hurting you; therefore fear God, and in God let the faithful trust.

13. If ye fear God, he will grant you a distinction, and will expiate your sins from you, and will forgive you; for God is endued with great liberality. And call to mind when the unbelievers plotted against thee, that they might either detain thee in bonds, or put to death, or expel thee the city; and they plotted against thee: but God laid a plot against them; and God is the best layer of plots, *i. e.* God, whose vigilance surpasses that of the wicked, will frustrate their plots.

14. If God afflict thee with hurt, there is none who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such of his servants as he pleaseth; and he is gracious and merciful.

15. There is no creature which creepeth on the earth, but God provideth its food; and he knoweth the place of its retreat, and where it is laid up. The whole is written in the perspicuous book of his decrees.

16. It is God who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services; every of the heavenly bodies runneth an appointed course. He ordereth all things. He showeth his signs distinctly, that ye may be assured ye must meet your Lord at the last day. It is He who hath stretched forth the earth, and placed therein steadfast mountains, and rivers; and hath ordained therein of every fruit two different kinds. He causeth the night to cover the day.

17. He knoweth that which is hidden, and that which is revealed. He is the great, the most high. He among you

who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of God.

18. When God willeth evil on a people there shall be none to avert it ; neither shall they have any protector beside him. It is he who causeth the lightening to appear unto you, to strike fear, and to raise hope, and who formeth the pregnant clouds. The thunder celebrateth his praise, and the angels also, for fear of him.

19. It is God who hath created the heavens and the earth ; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance : and by his command he obligeth the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses: he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you ; and hath subjected the day and the night to your service. He giveth you of every thing which ye ask him ; and if ye attempt to reckon up the favours of God, ye shall not be able to compute the same. Surely man is unjust and ungrateful.

20. God hath brought you forth from the wombs of your mothers ; ye knew nothing, and he gave you the senses of hearing and seeing, and understanding, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none supporteth them except God. Verily here are signs unto people who believe. God hath also provided you houses for habitations for you ; and hath also provided you tents of the skins of cattle, which ye find light to be removed on the day of your departure to new quarters, and easy to be pitched on the day of your sitting down therein : and of their wool, and their fur, and their hair, hath he supplied you with furniture and household-stuff for a season. And God hath provided for you,

of that which he hath created, conveniences to shade you from the sun, and he hath also provided you places of retreat in the mountains, and he hath given you garments to defend you from the heat, and coats of mail to defend you in your wars. Thus doth he accomplish his favours towards you, that ye may resign yourselves unto him.

21. Invite men unto the way of thy Lord, by wisdom, and mild exhortation; and dispute with them in the most condescending manner: for thy Lord well knoweth him who strayeth from his path, and he well knoweth those who are rightly directed. If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you; but if ye suffer wrong patiently, verily this will be better for the patient. Wherefore, do thou bear opposition with patience; but thy patience shall not be practicable, unless with God's assistance. And be thou not grieved on account of the unbelievers; neither be thou troubled for that which they subtly devise; for God is with those who fear him, and are upright.

22. Meddle not with the substance of the orphan, unless it be to improve it, until he attains his age of strength: and perform your covenant; for the performance of your covenant shall be inquired into hereafter. And give full measure, when you measure aught; and weigh with a just balance. This will be better, and more easy for determining every man's due. And follow not that whereof thou hast no knowledge; for the hearing, and the sight, and the heart, every of these shall be examined at the last day. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, and abominable in the sight of thy Lord. These precepts are a part of the wisdom which thy Lord hath revealed unto thee.

23. Whomsoever God shall direct, he shall be rightly

directed: and whomsoever he shall cause to err, thou shalt not find any to defend or to direct.

24. O men, if ye be in doubt concerning the resurrection, consider that we first created you of the dust of the ground; afterwards, of seed; afterwards of a little coagulated blood; afterwards, of a piece of flesh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifest unto you; and we caused that which we pleased to rest in the wombs, until the appointed time of delivery. Then we bring you forth infants; and afterwards we permit you to attain your age of full strength: and one of you dieth in his youth, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth sometimes dried up and barren: but when we send down rain thereon, it is put in motion and swelleth, and produceth every kind of luxuriant vegetables. This sheweth that God is the truth, and that he raiseth the dead to life, and that he is almighty; and that the hour of judgment will surely come (there is no doubt thereof), and that God will raise again those who are in the graves.

25. It is God who hath created in you the senses of hearing and of sight, that ye may perceive our judgments; and hearts, that ye may seriously consider them: yet how few of you give thanks! It is he who giveth life, and putteth to death; and to him is to be attributed the vicissitude of night and day: do ye not therefore understand?

26. God will direct unto his light whom he pleaseth. And unto whomsoever God shall not grant his light, he shall enjoy no light at all. Does thou not perceive that all creatures both in heaven and earth praise God: and the birds also, extending their wings? Every one knoweth his prayer, and his praise: and God knoweth that which they do. Unto God belongeth the kingdom of heaven and earth; and unto God shall be the return at the last day. Does thou not see

that God gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou also seest the rain, which falleth from the midst thereof; and God sendeth down from heaven as it were mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight. God shifteth the night, and the day: verily herein is an instruction unto those who have sight. And God hath created every animal of water; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four feet: God createth that which he pleaseth; for God is almighty.

27. Thy Lord knoweth both the secret malice which their breasts conceal, and the open hatred which they discover. He is God; there is no God but he. Unto him is the praise due, both in this life and in that which is to come: unto him doth judgment belong; and before him shall ye be assembled at the last day. If God should cover you with perpetual night, until the day of resurrection; what God, besides God, would bring you light? If God should give you continual day, until the day of resurrection; what God, besides God, would bring you night, that ye might rest therein? Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to obtain provision for yourselves of his abundance, by your industry, in the other; and that ye may give thanks.

28. Rejoice not immoderately; for God loveth not those who rejoice in their riches immoderately: but seek to attain, by means of the wealth which God hath given thee, the future mansion of paradise. And forget not thy portion in this world; but be thou bounteous unto others, as God hath been bounteous unto thee; and seek not to act corruptly in the earth; for God loveth not the corrupt doers.

29. It is God who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and afterwards disperseth the same : and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy; although before it was sent down unto them, before such relief, they were despairing. It is God who created in weakness, and after weakness hath given you strength; and after strength, he will again reduce you to weakness, and grey hairs: he createth that which he pleaseth; and he is the wise, the powerful.

30. It is God who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended his throne. Ye have no patron or intercessor besides him. It is he who hath made every thing which he hath created exceedingly good; and first created man of clay, and afterwards made his posterity of an extract of despicable water; and then formed him into proper shape, and breathed of his spirit into him; and hath given you the senses of hearing and seeing, and hearts to understand. How small thanks do ye return!

31. Praise be unto God, unto whom belongeth whatever is in the heavens and on earth: and unto him be praise in the world to come; for he is wise and intelligent. He knoweth whatsoever entereth into the earth, and whatsoever cometh out of the same, and whatsoever descendeth from heaven, and whatsoever ascendeth thereto: and he is merciful and ready to forgive. It is he who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor anything lesser than this or greater, but the same is written in the perspicuous book of his decrees.

32. God created you first of the dust, and afterwards of seed; and he hath made you man and wife. No female con-

ceiveth, or bringeth forth, but with his knowledge. Nor is anything added unto the age of him whose life is prolonged, neither is anything diminished from his age, but the same is written in the book of God's decrees.

33. Unto God appertaineth the kingdom of heaven and earth : he createth that which he pleaseth ; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth ; or he giveth them males and females jointly : and he maketh whom he pleaseth to be childless ; for he is wise and powerful.

34. Let not men laugh other men to scorn ; who peradventure may be better than themselves ; neither let women laugh other women to scorn ; who may possibly be better than themselves. Neither defame one another ; nor call one another by opprobrious appellations. Carefully avoid entertaining a suspicion of another : for some suspicions are a crime. Inquire not too curiously into other men's failings : neither let the one of you speak ill of another in his absence.

35. A burdened soul shall not bear the burden of another ; and nothing shall be imputed to a man for righteousness, except his own labour ; and his labour shall surely be made manifest hereafter, and he shall be rewarded for the same with a most abundant reward ; and unto thy Lord will be the end of all things ; and he causeth to laugh, and causeth to weep ; and he putteth to death, and giveth life.

36. Know that this present life is only a toy and a vain amusement : and worldly pomp, and the affectation of glory among you, and the multiplying of riches and children, are as the plants nourished by the rain, the springing up whereof delighteth the husbandmen ; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come will be a severe punishment for those who covet worldly grandeur ; and par-

don from God, and favour for those who renounce it : for this present life is no other than a deceitful provision.

37. Your wealth and your children are only a temptation; but with God is a great reward. Wherefore fear God, as much as ye are able ; and hear, and obey : and give alms, for the good of your souls ; for whoso is preserved from the covetousness of his own soul, they shall prosper.

38. Verily man is created extremely impatient : when evil toucheth him, he is full of complaint ; but when good befalleth him, he becometh niggardly : except those who are devoutly given, and who persevere in their prayers ; and those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is forbidden by shame to ask : and those who sincerely believe the day of judgment, and who dread the punishment of their Lord : and who abstain from the carnal knowledge of women other than their wives : and those who faithfully keep what they are intrusted with, and their covenant ; and who are upright in their testimonies, and who carefully observe the requisite rites in their prayers : these shall dwell amidst gardens, highly honoured.

39. When the stunning sound of the trumpet shall be heard ; on that day shall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, shall have business of his own sufficient to employ his thoughts. On that day the faces of some shall be bright, laughing and joyful : and upon the faces of others, on that day, shall there be dust ; darkness shall cover them.

40. When the sun shall be folded up ; and when the stars shall fall ; and when the mountains shall be made to pass away ; and when the wild beasts shall be gathered together ; and when the seas shall boil ; and when the soul shall be joined again to their bodies ; and when the girl who hath

been buried alive shall be asked for what crime she was put to death ; and when the books shall be laid open ; and when the heaven shall be removed : and when hell shall burn fiercely ; and when paradise shall be brought near ; every soul shall know what it hath wrought.

41.* When the earth shall be minutely ground to dust ; and thy Lord shall come, and the angels rank by rank ; and hell, on that day, shall be brought nigh : on that day shall man call to remembrance his evil deeds ; but how shall remembrance avail him ? He shall say, would to God that I had heretofore done good works in my life-time !

42. He is God, besides whom there is no God ; who knoweth that which is future, and that which is present : he is the most Merciful ; he is God, besides whom there is no God : the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the Most High. He is God, the Creator, the Maker, the Former. He hath most excellent names. Whatever is in heaven and in earth praiseth him : and he is the Mighty, the Wise.

THE COMMANDMENTS.

(1) Do not associate anything with God. (2) Do not steal. (3) Do not commit adultery. (4) Do not kill. (5) Do not take an innocent before the king to be killed. (6) Do not practise magic. (7) Do not take interest. (8) Do not accuse an innocent woman of adultery. (9) Do not run away in battle.

(1) Assign not aught to God as partner. (2) Be good to your parents. (3) Slay not your children, because of poverty. (4) Come not near to pollutions, outward or inward. (5) Slay not any one whom God hath forbidden you, unless for a just cause. (6) Come not nigh to the substance of the orphan, but to improve it, until he come of age. (7) Use a full measure, and a just balance. (8) When ye give judg-

ment, observe justice even though it be the affair of a kinsman. (9) Fulfil the covenant of God. (10) Follow not other paths lest ye be scattered from His path.

Hughe's 'Dictionary of Islam.'

THE NINETY-NINE BEAUTIFUL NAMES OF ALLAH.

ALLAH ! BI-'SMI-'LLAH ! SAY THAT GOD IS ONE,
LIVING, ETERNAL ; AND BESIDES HIM NONE."

1. Alláh. 2. The Merciful. 3. The Compassionate.
4. The king of Kings. 5. The Holy one. 6. The Peace.
7. The Faithful. 8. The Help in Peril. 9. The Mighty.
10. The All-compelling. 11. The Majestic. 12. The Creator.
13. The Artificer. 14. The Fashioner. 15. The Forgiver.
16. The Dominant. 17. The Bestower. 18. The Provider.
19. The Opener. 20. The All-knower.
21. The Closer. 22. The Uncloser. 23. The Abaser.
24. The Exalter. 25. The Honourer. 26. The Leader Astray.
27. The All-hearing. 28. The All-seeing. 29. The Judge of All.
30. The Equitable. 31. The Gracious One. 32. He who is Aware.
33. The Clement. 34. The Strong. 35. The Pardoner.
36. The Thankful. 37. The Exalted. 38. The very Great.
39. The Preserver. 40. The Maintainer.
41. The Reckoner. 42. The Beneficent.
43. The Bountiful. 44. The Watchful. 45. The Hearer of Prayer.
46. The All-Comprehending. 47. The Judge of Judges.
48. The Loving. 49. The All-Glorious. 50. The Raiser from Death.
51. The Witness. 52. The Truth. 53. The Guardian.
54. The Almighty. 55. The Firm. 56. The Nearest Friend.
57. The All-Praiseworthy. 58. The Accountant.
59. The Beginner. 60. The Restorer.
61. The Quickener. 62. The Slayer.

63. The Ever-Living. 64. The Self-subsisting. 65. The All-Perceiving. 66. The One. 67. The Eternal. 68. Providence. 69. The All-Powerful. 70. The Fore-warner. 71. The Fulfiller. 72. The First. 73. The Last. 74. The Manifest. 75. The Hidden. 76. The All-Governing. 77. The One above Reproach. 78. The Good. 79. The Relenting. 80. The Avenger. 81. The Rewarder. 82. The Ever-Indulgent. 83. King of the Kingdom. 84. Lord of Splendid Power. 85. The Equitable. 86. The Gatherer. 87. The All-Sufficing. 88. The Sufficer. 89. The Provider. 90. The Withholder. 91. The Propitious. 92. The Harmful. 93. The Light. 94. The Guide. 95. Eternal in the Past. 96. Eternal in the Future. 97. The Inheritor. 98. The Unerring. 99. The Patient.

Arnold's ' Pearls of the Faith. '

PART II.

SELECTIONS FROM THE HISTORY OF THE SARACENS ;

BY SIMON OCKLEY, B. D.

SENTENCES OF ALI. (A. D. 660)

1. Fear God, and you will have no cause to fear any one else.
2. Resist thyself, and thou shalt have peace.
3. The fear of God purifieth the heart.
4. The best riches are those employed in the service of God.
5. Resignation to the divine will, is the healing of the heart.
6. A man's behaviour is the index of the man ; and his discourse is the index of his understanding.
7. The coin of the miser is as worthless as a pebble.
8. A single offence counts for much, a thousand services for very little.
9. The remembrance of youth is a sigh.
10. The sight of a friend brighteneth the eye.
11. Honour thy father, and thy son will honour thee.
12. The order of a wise man is the highest of orders.
13. Thy lot (or portion of life) is seeking after thee ; therefore be at rest from seeking after it.
14. The restraining the soul [or self] from its appetite, is the greatest holy war.
15. Consider well the consequences, and thou shalt escape from all false steps.

16. The favour of God is the greatest of all ends to be obtained.

17. The favour of God is joined to obedience to him.

18. Thy delight in the world arises from the badness of thy choice, and the misery of thy labour.

19. Thy delight in thyself arises from the corruption of thy understanding.

20. He delights in contempt who confideth his grievance to another.

21. The showing mercy to the afflicted bringeth down mercy.

22. He delights in disappointment who depends upon bad men for his subsistence.

23. I delight more in the determination [or opinion] of a religious, than in the strength of a man.

24. The control of thy appetites will procure thee riches.

25. The control of the appetites cuts off men's observation.

26. A man's advice is the proof of his understanding.

27. Every man's portion is as much determined as his latter end.

28. A man's advice is according to the measure of his experience.

29. The delight of the servant in himself is inseparable from the displeasure of his master.

30. Consider before thou doest anything, and thou shalt not be blamed in what thou doest.

31. The glittering ornaments of the world spoil weak understanding.

32. Liberality produces love.

33. The performance of promises causes unity.

34. Abstinence is the pathway of pure religion.

35. Trust in God is the cause of pure faith.

36. Desire tends to the destruction of the understanding.

37. The love of the present world is the source of misery.

38. Infidelity is the cause of the removal of God's blessing.
39. Giving way to anger is the cause of destruction.
40. Good education is the cause of a refined disposition.
41. Gentleness of behaviour causes esteem.
42. The power of religion enforces abstinence.
43. Thankfulness engenders increase.
44. For the soul to be employed about what shall not accompany it after death, is the greatest weakness.
45. To depend upon every one without distinction, is weakness of understanding.
46. He is the man of understanding, that overcometh his appetite, and will not sell his world to come for his present world.
47. It is fear which withholds the soul from sin, and restrains it from transgression.
48. He is a prudent man that restrains his tongue from detraction.
49. He is a believer that purifieth his heart from doubt.
50. Riches are a damage to the owner, except that part of them which he sends before him.
51. The world is the shadow of a cloud, and the dream of sleep.
52. The works of the truly pious are pure, their eyes weeping, and their hearts trembling.
53. The souls of the truly pious are contented, and their appetites dead; their countenances cheerful, and their hearts sorrowful.
54. The believer always remembers God, and is full of thought: he is thankful in prosperity, and patient in adversity.
55. Partnership in possession leadeth to confusion: partnership in counsel leadeth the right way.
56. Knowledge calleth out to practice; and if it answereth, well; if not, it goeth away.

57. The things of this life proceed by divine decree, not by our administration.

58. There are two sorts of patience; the one, by which we bear up in adversity, which is fine and beautiful; but the other that by which we withstand the commission of evil, is better.

59. A man's entertaining a mean opinion of himself is a demonstration of the gravity of his understanding, and a branch of the abundance of his excellency.

60. A man's admiring himself is a demonstration of his deficiency, and a branch of the weakness of his understanding.

61. He is thy true friend, that takes care of thee as himself and prefers thee to his riches, children, and wife.

62. He is a wise man who can govern himself both in his anger, desire and fear.

63. Weeping out of the fear of God, enlighteneth the heart, and fortifieth against the return of sin.

64. Opportunity is swift of flight, slow of return.

65. To make one good action constantly succeed another is the perfection of goodness.

66. Patience in poverty, with a good reputation, is better than a plentiful maintenance with contempt.

67. A wise enemy is better than a foolish friend.

68. A man's affliction is the forerunner of his prosperity.

69. Men are more like the time they live in than they are like their fathers.

70. A man that knoweth the just value of himself doth not perish.

71. The value of every man is the good which he doth.

72. He that knows himself, knows his Lord.

73. A man is hid under his tongue.

74. No praise with pride.

75. Innocence is incompatible with covetousness.
76. There is no rest where there is envy.
77. It concerns thee more to flee from thyself, than from a lion.
78. He that hath no courage, hath no religion.
79. A wise man is never poor.
80. There is no generosity in a liar.
81. He that is fearful, will be secure at his journey's end.
82. No health with gluttony.
83. No generosity of spirit with a bad education.
84. A man governeth his people by doing them good.
85. The tongue of a wise man lieth behind his heart.
86. The heart of a fool lieth behind his tongue.
87. The complaisance of a fool is like a garden in a dunghill.
88. Impatience is more irksome than patience.
89. He that pursueth that which is not suitable for him, loseth that which is suitable for him.
90. A man that is given to jesting will never fail of hatred nor contempt.
91. Despair is a freeman, hope is a slave ; *i. e.*, so long as a man is in expectation, his thoughts are in suspense, and he is in a slavish condition ; but as soon as he gives over his pursuit, he is free and at liberty.
92. The opinion of a wiseman is as an oracle.
93. Enmity is business enough.
94. A covetous man doth not live.
95. His life is long whose labour is short.
96. The pursuit of good education is better than the pursuit of riches.
97. His grief is long whose hope is short.
98. It is better that kings should be unjust, than mean-spirited.

99. The thirst after wealth is greater than the thirst after drink.

100. He cheats you who makes you angry about a trifle.

101. A man's glory from his virtue is greater than the glory of his pedigree.

102. Your victory over your enemy is your forbearance.

103. The freedom of a man consists in speaking truth.

104. The strength of the heart is from the soundness of the faith.

105. The word of God is the medicine of the heart.

106. Death will rid you of the faults of the world.

107. There is a cure for all enmity but the enmity of the envious man.

108. He that holdeth his peace doth not repent.

109. He that gives a listening ear to reproach is one of those that deserve reproach.

110. The conversation of young men is destructive of religion.

111. A learned conversation is the garden of paradise.

112. The destruction of a man is the vehemency of his temper.

113. The forgetfulness of death is the rust of the heart.

114. The light of thy heart is in prayer in the darkness of the night.

115. The greyiness of thy head is the news of thy own death.

116. Trust in God is the believer's castle.

117. Repentance purifieth the heart, and washeth away sin.

118. The abstinence from evil is better even than doing good.

119. Knowledge is the ornament of the rich, and the riches of the poor.

120. Clemency in power, is a defence against the vengeance of God.

121. The reverence of God blotteth out a great many sins.

122. Resignation to the providence of God makes the greatest afflictions easy.

123. Quarrelling discovereth a man's folly, but addeth nothing to the truth of his cause.

124. Truth is the conformity of speech to the end for which God ordained it.

125. A lie is perverting language from the end for which God ordained it.

126. Adversity makes no impression upon a brave soul.

127. Trust in God is a castle of defence to him that fleeth to it.

128. Impatience under affliction is worse than the affliction.

129. That man hath a brave soul who abstaineth from things unlawful, and keepeth at a distance from what is criminal.

130. Covetousness is the head of poverty, and the foundation of wickedness.

131. A deceiver's tongue is sweet, and his heart bitter.

132. Perfection consists in three things; patience in affliction; moderation in our pursuits; and assisting him that asketh.

133. The believer is always cautious of his sins; he dreads temptation, and hopes for the mercy of his Lord.

134. Religion is a tree, the root of which is faith; the branch, the fear of God; the flower, modesty; and the fruit, generosity of spirit.

135. Anger is a fire kindled: he that restraineth it, putteth it out; but he that letteth it loose, is the first that is consumed by it.

136. Folly is an incurable disease.

137. They whose friendship is fixed on the Most High, their love remaineth as long as the cause of it, but as for the friends of this present world, their love is broken off as soon as the causes of it cease.

138. A fool doth not know what maketh him look little ; neither will he hearken to him that adviseth him.

139. Riches, without God, are the greatest poverty and misery.

140. Liberality and fortitude are noble things ; which God giveth to him whom he loveth and maketh trial of.

141. That man travels the longest journey, that undertakes the search of a sincere friend.

142. He is the greatest of all fools, that doth no good, and would yet be respected ; and doth that which is evil, and yet expecteth the reward of the good.

143. The most odious of men to the most High God is he whose thoughts are fixed upon his belly and his lust.

144. The most happy man, as to this life, is he to whom God hath given wherewithal to be content, and a good wife.

145. He is the most just man that doth justice upon himself without any one else to judge him.

146. That man best deserveth a kindness who, when he is put off, beareth it patiently ; when he is refused, excuseth it ; and when he receiveth it, is thankful.

147. The diligence of the world, is idleness ; the honour of it, vileness ; the height of it, lowness.

148. A believer should be ashamed, when any action passeth him which his religion doth not oblige him to do.

149. Justice is the balance of God, which he hath set for men ; wherefore do not contradict him in his balance, nor oppose him in his dominion.

150. Gentle behaviour and liberality procure the love even of your enemies.

PART III.

SELECTIONS FROM THE "ARABIAN NIGHTS ENTERTAINMENTS;"

BY EDWARD WILLIAM LANE.

(A. D. 754).

1. Praise be to God, the Beneficent King, the Creator of the universe, who hath raisid the heavens without pillars, and spread out the earth as a bed.

2. The lives of former generations are a lesson to posterity; that a man may review the remarkable events which have happened to others, and be admonished; and may consider the history of people of preceding ages, and of all that hath befallen them, and be restrained. Extolled be the perfection of Him who hath thus ordained the history of former generations to be a lesson to those which follows.

3. Tell him who is oppressed with anxiety, that anxiety will not last: as happiness passeth away, so passeth away anxiety.

4. Sow good, even on an unworthy soil; for it will not be lost wherever it is sown.

5. God hath pre-ordained five things on his servants; the duration of life, their actions, their dwelling-places, their travels, and their portions.

6. God always decrees what is best for a virtuous man, even when the reverse would seem to us to be the case. O thou who fearest thy fate, be at ease; commit thine affairs unto Him who spread out the earth. For what is predes-

tined cannot be cancelled ; and thou art secure from every thing that is not predestined.

7. Guard thy secret from another : intrust it not : for he who intrusted a secret hath lost it.

8. None keepeth a secret but a faithful person : with the best of mankind it remaineth concealed. "A secret is with me as in a house with a lock, whose key is lost, and whose door is sealed.

9. How good is it to pardon one able to resist ! and how much more so, one who is helpless !

10. We trod the steps appointed for us : and the man whose steps are appointed must tread them. He whose death is decreed to take place in one land will not die in any land but that.

11. When fortune bringeth thee affliction, 'console thyself by remembering that one day thou must see prosperity, and another day, difficulty.

12. Travel. Thou wilt find a friend in the place of him thou leavest ; and fatigue thyself ; for by labour are the sweets of life obtained ; to a man of intelligence and education there is no glory in a constant residence ; therefore quit thy native place, and go abroad. I have observed that the stagnation of water corrupteth it ; if it floweth it becometh sweet ; but otherwise it doth not. If the full moon never set, the eye of the contemplative would not on every occasion pay regard to it ; the lions, if they left not the forest would capture no prey ; and the arrow if it quitted not the bow would not strike the mark ; the grains of gold upon their native bed are regarded as mere dust ; and the aloes wood, where it groweth, is a kind of firewood ; if exported, it becometh an object of high demand ; but if not, it attaineth no kind of distinction.

13. There is none in thy time whose friendship thou shouldest covet ; nor any intimate who when fortune is

treacherous, will be faithful ; live then apart and rely upon no man : I have given thee, in these words good advice and sufficient.

14. Taciturnity is an ornament, and in silence is security : therefore, when thou speakest, be not loquacious ; for if thou repent once of thy silence, thou wilt assuredly repent many times of thy speech.

15. I have abandoned wine, and those who drink it ; and have become the friend of such as condemn it ; wine leadeth astray from the path of rectitude, and openeth the doors to evil.

16. When my wealth faileth, no friend assisteth me, but when it aboundeth, all men are my friends ; how many enemies for the sake of wealth have consorted with me ! and my companion, in the time of want, hath abandoned me !

17. A virtuous wife is better than the world and all that it contains. A virtuous wife is like a crown on the head of a king ; and a wicked wife is like a heavy burden on the back of an old man. Among the other chief requisites are agreeableness of temper, and beauty of form (undiminished by any defect or irregularity of features or members), moderation in the amount of dowry required, and good birth. Modesty is indispensably necessary ; and fruitfulness is also a desirable qualification ; it may be known in maidens from their relations. Verily the best of women are those that are most content with little.

18. The blear-eyed escapeth a pit into which the clear-sighted falleth ; and the ignorant, an expression by which the shrewd sage is ruined. The believer can scarce earn his food while the impious infidel is favored. What art or act can a man devise ? It is what the Almighty appointeth.

19. Poverty causeth the lustre of a man to grow dim, like the yellowness of the setting sun ; when absent he is not remembered among mankind ; and when present, he shareth

not their pleasures. In the market streets he shunneth notice ; and in desert places he poureth forth his tears. By Allah ! a man, among his own relations, when afflicted with poverty, is as a stranger !

20. When God willeth an event to befall a man who is endowed with reason and hearing and sight, He deafeneth his ears and blindeth his heart, and draweth his reason from him as a hair, till having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.

21. Deliberate, and haste not to accomplish thy desire ; and be merciful so shalt thou meet with one merciful : for there is no hand but God's hand is above it ; nor oppressor that shall not meet with an oppressor.

22. Defer not a pleasure when it can be had ; for fortune often destroyeth our plans.

23. An honest hand is of great value ; but not so is the hand that hath stolen.

24. A more important service for the deceased is the payment of his debts.

25. The innate dispositions of a child are inherited more from the mother than from the father. A daughter commonly resembles, in good or evil qualities, her mother ; and a son, his maternal uncle.

26. If I be possessed of wealth and be not liberal, may my hand never be extended, nor my foot raised ! shew me the avaricious who hath attained glory by his avarice and the munificent who hath died through his munificence.

27. Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing ; thy nights were peaceful and thou wast deceived by them : in the midst of their brightness there cometh gloom.

28. When fortune is liberal to thee, be thou liberal to others before she escape from thee ; for liberality will not

annihilate thy wealth when she is favourable ; nor avarice preserve it when she deserteth thee.

29. A man in prosperity resembleth a tree, around which people flock as long as it hath fruit ; but as soon as it hath dropped all that it bore, they disperse from beneath it, and seek another ; perdition to all the people of this age ! for I find not one man of integrity among ten.

30. Let fortune do whatever it willeth, and hear with cheerful mind the effects of fate.

VOLUME II.

1. Sow good, even on an unworthy soil ; for it will not be fruitless wherever it is sown. Verily good, though it remain long buried, none will reap but he who sowed it.

2. Tyrannize not, if thou hast the power to do so ; for the tyrannical is in danger of revenges. Thine eye will sleep while the oppressed, wakeful, will call down curses on thee, and God's eye sleepeth not.

3. Haste to do good when thou art able ; for at every season thou hast not the power.

4. Trust not a person in whose heart thou hast made anger to dwell ; nor think his anger hath ceased. Verily, the vipers, which are smooth to the touch, and show graceful motions, hide mortal poison.

5. Eight glorious qualities are united in thee ; by their means may fortune continue thy servant ;—Sure knowledge, and piety, and nobility, and munificence, and fluency, and eloquence, and pre-eminence, and conquest.

6. Hasten to accomplish any kind intention ; for it is not always that generosity can be exercised ; how many a man, when able, hath withhold himself from an act of generosity till poverty prevented him !

7. There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful; live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.

8. It is not at every time and season that acts of beneficence are easily performed; when thou art able, then hasten to do them, lest they should become difficult to execute.

9. Add to thy judgment another's, and ask counsel; for the truth is not concealed from the minds of two. A man's mind is a mirror, which showeth him his face; but by means of two mirrors he will see his back.

10. Deliberate, and haste not to accomplish thy desire, and be merciful, so shalt thou meet with one merciful; for there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

11. Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse; and to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

12. If during the whole of thy life thou collectest and amassest property, when wilt thou enjoy the wealth which thou hast thus acquired?

13. Be not thou deceived by enjoyment; for life will pass away, and enjoyment will end; when thou conveyest a corpse unto the tombs, know that thou likewise wilt be borne after it.

14. Preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Relinquishing King, and know that God commandeth justice and the doing of good.

VOLUME III

1. In proportion to one's labour, eminences are gained ; and he who seeketh eminence passeth sleepless nights. He divideth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune. Whoso seeketh eminence without labouring for it loseth his life in the search of vanity.

2. How many companies have alighted in the tabernacles since times of old, and taken their departure ! Consider thou then what the accidents of fortune have done with others when they have befallen them. They have shared together what they collected, and they have left the pleasure thereof, and departed. What enjoyments they had ! and what food did they eat ! and then in the dust they themselves were eaten !

3. Be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery ; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower : and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the "Saráb" of the plain, which the thirsty imagineth to be water : the Devil adorneth it for man until death. These are the characteristics of the world : confide not therefore in it, nor incline to it ; for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts.

4. O son of Adam, how heedless art thou of the case of him who hath been before thee ! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it ? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies ? Death hath come upon them ! and God is the terminator of delights and

the separator of companions and the devastator of flourishing dwellings ; so he hath transported them from the amplitude of palaces to the straightness of the graves.

5. Where are the kings and the peoples of the earth ? They have quitted that which they have built and peopled ; and in the grave they are pledged for their past actions : there, after destruction, they have become putrid corpses. Where are the troops ? They repelled not, nor profited. And where is that which they collected and hoarded ? The decree of the Lord of the throne surprised them. Neither riches nor refuge saved them from it.

6. Consider what thou beholdest, O man ; and be on thy guard before thou departest ; and prepare good provision, that thou mayest enjoy it ; for every dweller in a house shall depart. Consider a people who decorated their abodes, and in the dust have become pledged for their actions. They built ; but their buildings availed not : and treasured ; but their wealth did not save them when the term had expired. How often they hoped for what was not decreed them ! But they passed to the graves, and hope did not profit them ; and from their high and glorious state they were removed to the narrowness of the sepulchre. Evil is their abode ! Then there came to them a crier, after they were buried, saying, where are the thrones and the crowns and the apparel ? Where are the faces which were veiled and curtained, and on which, for their beauty, proverbs were composed ? And the grave plainly answered the inquirer for them, as to the cheeks the rose is gone from them. Long time they ate and drank ; but now, after pleasant eating they themselves have been eaten.

7. O son of Adam, how ignorant art thou in the long indulgence of hope ! and how unmindful art thou of the arrival of the predestined period ! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul ? Be ready then for departure and make provision in the world ;

for thou wilt quit it soon. Where is Adam the father of mankind? Where are Noah and his offspring? Where are the sovereign Kisras and Cæsars? Where are the kings of India and El Erak? Where are the kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the kings of the foreigners and the Arabs? They have all died, and become rotten bones. Where are the lords of high degree? They have all died. Where are Karoon and Haman? Where is Sheddad the son of Ad? Where are Kenan and the Lord of the Stakes? God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence.

8. Child of Adam, let not hope make game of thee. From all that thy hands have treasured, thou shalt be removed. I see thee desirous of the world and its embellishments, and the past generations have pursued the same course. Then prepare good provision that will rejoice thee to-morrow; and act not save agreeably with the fear of thy Lord.

9. Consider the doings of thy Lord, how happiness cometh unto thee, with speedy relief; and despair not when thou sufferest affliction; for how many wondrous mercies attend affliction!

10. When fortune afflicteth thee with a calamity, prepare patience to endure it and expand thy bosom; for the Lord of all creatures, in his beneficence and bounty, will cause easy circumstances to follow difficult.

11. When my bosom is contracted, I will beg aid of my Creator, who is able to make easy everything that is difficult; for before the eye can close, by the grace of our Lord the captive is liberated and the broken heart made whole. Commit then to God all thine affairs; for every discerning person knoweth his beneficence.

12. Commit thine affairs to the Lord of Heaven, and thou wilt be safe; and act kindly throughout thy life, and thou wilt not repent; and associate not with the suspected, for thou wouldst be suspected; and keep thy tongue from reviling, for thou wouldst be reviled.

13. If thou ask a favor, ask it of the generous, who hath known, unceasingly, riches and opulence; for asking of the generous is productive of honour, and asking of the base is productive of disgrace. When abasement is a thing not to be avoided, meet with it by asking of the great. Thine honouring the great is no abasement of thyself: it is only abasement to honour the little.

14. Transport thyself from home in search of eminence, and travel; for in travels are five advantages; the dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.

15. A man is known among others by his actions, and the deeds of the ingenuous and generous are alike his origin: Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said; and abstain from shameful words: utter them not when thou speakest seriously or when thou jestest; for the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance; and the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands. A sparrow would not offer molestation to a hawk, were it not for its folly and the weakness of its sense. In the sky is written, upon the pages of the air, He who doth kind actions will experience the like. Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

16. Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire; and seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

17. When the King of Kings bestoweth, inquire not respecting the cause. God will give to whom he pleaseth; so keep within the bounds of reverence.

18. When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished; but if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavour.

19. Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection!

20. Praise be to God the Creator and Restorer of all things; who does whatsoever He pleases, who is master of the glorious throne and mighty force, and directs His sincere servants into the right way and straight path. He is one, and hath no partner; singular, without any like him; uniform, having no contrary; separate, having no equal. He is ancient, having no first; eternal, having no beginning; remaining for ever, having no end; continuing to eternity, without any termination. He exists, without ceasing to be; remains without failing, and never did cease, nor ever shall cease to be described by glorious attributes, nor is subject to any decree so as to be determined by any precise limits or set times, but is the First and the Last, and is within and without.

THE GLORY OF THE CREATOR.

—•••—
The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their Great Original proclaim.

The unwearied sun from day to day
Does his Creator's power display,
And publishes in every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly, to the listening earth,
Repeats the story of her birth:

While all the stars that round her burn,
And all the planets in their turn
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice or sound
Amidst the radiant orbs be found.

In Reason's ear they all rejoice,
And utter forth a glorious voice—
For ever singing as they shine,
"The hand that made us is Divine."

ADDISON.

BOOK VIII.
ENGLISH WISDOM.

" They that deny a God, destroy a man's nobility ; for certainly man is of kin to the beasts by his body ; and if he be not of kin to God by his spirit, he is a base and ignoble creature "

Francis Bacon.

" Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or bears a heavenlier aspect, than Education. It is a companion which no misfortunes can depress—no clime destroy—no enemy alienate—no despotism enslave—at home a friend—abroad an introduction—in solitude a solace—in society an ornament—it chastens vice—it guides virtue—it gives at once a grace and government to genius."

. Phillips.

ENGLISH WISDOM.

PART I.

LORD BACON.

(A. D. 1560—1626).

CIVIL AND MORAL ESSAYS.

1. In taking revenge, a man is but even with his enemy ; but in passing it over, he is superior ; for it is a prince's part to pardon : and "It is the glory of a man to pass by an offence."

2. That which is past is gone and irrevocable, and wise men have enough to do with things present and to come ; therefore they do but trifle with themselves that labour in past matters.

3. The virtue of prosperity is temperance, the virtue of adversity is fortitude, which in morals is the more heroical virtue. Prosperity is not without many fears and distastes ; and adversity is not without comforts and hopes. Certainly virtue is like precious odours, most fragrant when they are incensed, or crushed : for prosperity doth best discover vice, but adversity doth best discover virtue.

4. A man that hath no virtue in himself ever envieth virtue in others ; for men's minds will either feed upon their own good, or upon other's evil ; and who wanteth the one will prey upon the other ; and whoso is out of hope to attain to another's virtue, will seek to come at even hand, by depressing another's fortune.

5. The desire of power in excess caused the angels to fall ; the desire of knowledge in excess caused man to fall ;

but in charity there is no excess, neither can angel or man come in danger by it. The inclination to goodness is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it will take unto other living creatures.

6. It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely.

7. It is a miserable state of mind to have few things to desire, and many things to fear; and yet that commonly is the case of Kings, who being at the highest, want matter of desire, which makes their minds more languishing; and have many representations of perils and shadows, which makes their minds the less clear.

8. Riches are for spending, and spending for honour and good actions. If a man will keep but of even hand, his ordinary expenses ought to be but to the half of his receipts; and if he think to wax rich, but to the third part. It is no baseness for the greatest to descend and look into their own estate.

9. A man had need, if he be plentiful in some kind of expense, to be as saving again in some other: as if he be plentiful in diet, to be saving in apparel: if he be plentiful in the hall, to be saving in the stable: and the like. For he that is plentiful in expenses of all kinds will hardly be preserved from decay. A man ought warily to begin charges, which once begun will continue: but in matters that return not, he may be more magnificent.

10. It is a safer conclusion to say, "This agreeth not well with me, therefore I will not continue it;" than this, "I find no offence of this, therefore I may use it." In sickness, respect health principally; and in health, action.

11. A man's nature is best perceived in privateness, for there is no affectation; in passion, for that putteth a man out of his precepts; and in a new case or experiment, for there custom leaveth him.

12. A man that is young in years may be old in hours, if he have lost no time ; but that happeneth rarely.

13. God Almighty first planted a garden ; and, indeed, it is the purest of human pleasures ; it is the greatest refreshment to the spirits of man ; without which buildings and palaces are but gross handy-works.

14. Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring ; for ornament, is in discourse ; and for ability, is in the judgment and disposition of business.

15. To spend too much time in studies, is sloth ; to use them too much for ornament, is affectation ; to make judgment wholly by their rules, is the humour of a scholar : they perfect nature, and are perfected by experience.

16. Crafty men contemn studies, simple men admire them, and wise men use them ; for they teach not their own use ; but that is a wisdom without them and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

17. Reading maketh a full man ; conference a ready man ; and writing an exact man ; and, therefore, if a man write little, he had need have a great memory ; if he confer little, he had need have a present wit ; and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise ; poets, witty ; the mathematics, subtle ; natural philosophy, deep ; moral, grave ; logic and rhetoric, able to contend.

18. I have often thought upon death, and I find it the least of all evils. All that which is past is as a dream ; and he that hopes or depends upon time coming, dreams waking. So much of our life as we have discovered is already dead ; and all those hours which we share, even from the breasts of our mothers, until we return to our grandmother the earth,

are part of our dying days, whereof even this is one, and those that succeed are of the same nature, for we die daily ; and as others have given place to us, so we must in the end give way to others.

* PART II.

WILLIAM SHAKESPEARE.

(1564—1616).

CONSCIENCE.

What stronger breastplate than a heart untainted ?
Thrice is he armed, that hath his quarrel just ;
And he but naked, though locked up in steel,
Whose Conscience with injustice is corrupted.

CONTENT.

My crown is in my heart, not on my head ;
Not decked with diamonds and Indian stones,
Nor to be seen : my crown is called Content ;
A crown it is that seldom kings enjoy,

THE BLESSINGS OF A LOW STATION.

'Tis better to be lowly born,
And range with humble livers in content,
Than to be perked up in glistening grief,
And wear a golden sorrow.

CHARACTER.

Good name, in man and woman,
Is the immediate jewel of their souls.
Who steals my purse, steals trash ; 'tis something, nothing ;

'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

PRUDENCE.

Who buys a minute's mirth, to wail a week?
Or sells Eternity to get a toy?
For one sweet grape, who will the vine destroy?
Or what fond beggar, but to touch the crown,
Would with the sceptre straight be stricken down?

PERFECTION NEEDS NO ADDITION.

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue.
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.

SUBMISSION TO HEAVEN OUR DUTY.

In common worldly things, 'tis called ungrateful
With dull unwillingness to repay a debt,
Which with a bounteous hand was kindly lent;
Much more to be thus opposite to Heaven,
For it requires the royal debt it lent you.

THE CARES OF GREATNESS.

Princes have but their titles for their glories,—
An outward honour for an inward toil;
And, for unfelt imaginations,
They often feel a world of restless cares:
So that between their titles and low name,
There's nothing differs but the outward fame.

SELF-RESPECT.

To thine ownself be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.

FEAR OF GOD.

Count life a stage upon thy way,
And follow conscience, come what may ;
Alike with heaven and earth sincere,
With hand and brow and bosom clear ;
Fear god, and know no other fear.

PART III.

BISHOP HALL.

(1574—1656).

1. Every day is a little life : and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal ; those that dare misspend it, desperate. All days are his, who gave time a beginning and continuance ; yet some He hath made ours, not to command, but to use. In none may we forget Him ; in some we must forget all besides Him.

2. Sweat is the destiny of all trades, whether of the brows, or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men, which spend the time as if it were given them, and not lent ; as if hours were waste creatures, and such as should never be accounted for !

3. Call yourself to often reckonings ; cast up your debts, payments, graces, wants, expenses, employments ; yield not to think your set devotions troublesome ; take not easy denials from yourself ; yea, give peremptory denials to yourself : he can never be any good that flatters himself ; hold nature to her allowance ; and let your will stand at courtesy : happy is that man which hath obtained to be the master of his own heart.

4. Think all God's outward favours and provisions the best for you : your own ability and actions the meanest. Suffer not your mind to be either a drudge or a wanton ; exercise it ever, but overlay it not : in all your business, look, through the world, at God ; whatsoever is your level, let him be your scope : every day take a view of your last : and think either it is this or may be : offer not yourself either to honour or labour, let them both seek you : care you only to be worthy, and you cannot hide from your God.

5. Let your words be few and digested ; it is a shame for the tongue to cry the heart mercy, much more to cast itself upon the uncertain pardon of others' ears. While you are within yourself, there is no danger : but thoughts once uttered must stand to hazard. Do not hear from yourself what you would be loth to hear from others. In all good things, give the eye and ear the full scope, for they let into the mind : restrain the tongue, for it is a spender. Few men have repented them of silence.

6. In all serious matters take counsel of days, and nights, and friends ; and let leisure ripen your purposes : neither hope to gain aught by suddenness. The first thoughts may be confident, the second are wiser. Serve honesty ever, though without apparent wages : she will pay sure, if slow. As in apparel, so in actions, know not what is good, but what becomes you. Excuse not your own ill,

aggravate not others : and if you love peace, avoid censures, comparisons, contradictions.

7. Out of good men choose acquaintance ; of acquaintance, friends ; of friends familiars ; after probation admit them ; and after admittance, change them not. Age commandeth friendship. Do not always your best : it is neither wise nor safe for a man ever to stand upon the top of his strength. If you would be above the expectation of others, be ever below yourself. Expend after your purse, not after your mind : take not where you may deny, except upon conscience of desert, or hope to requite. Rather smother your griefs and wants as you may, than be either querulous or importunate. Let not your face belie your heart, nor always tell tales out of it : he is fit to live amongst friends or enemies that can ingeniously be close. Give freely, sell thriftily : change seldom your place, never your state : either amend inconveniences or swallow them, rather than you should run from yourself to avoid them.

PART IV.

ROBERT BURTON.

(1576—1640).

ANATOMY OF MELANCHOLY.

1. *Man's Excellency.* Man, created to God's own image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it ; was at first pure, divine, perfect, happy, created after God in true holiness and righteousness ; free from all manner of infirmities, and put in paradise, to know God, to praise and glorify him, to do his will, to propagate the church.

2. *Man's Fall and Misery.* But this most noble creature, O pitiful change ! is fallen from that he was, and forfeited his estate, became a cast-away, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall that he is inferior to a beast. How much altered from that he was ; before blessed and happy, now miserable and accursed ; subject to death and all manner of infirmities, all kind of calamities.

3. *A description of Melancholy.* Great travail is created for all men, and an heavy yoke on the sons of Adam, from the day that they go out of their mother's womb, unto that day they return to the mother of all things. Namely, their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes ; from him that is clothed in blue silk and weareth a crown, to him that is clothed in simple linen. Wrath, envy, trouble, and unquietness, and fear of death, and rigour, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

4. No man amongst us so sound, of so good a constitution, that hath not some impediment of body or mind. We have all our infirmities, first or last, more or less.

5. As the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene ; as in a rose, flowers and prickles ; in the year itself, a temperate summer sometimes, a hard winter, a drought, and then again pleasant showers : so is our life intermixed with joys, hopes, fears, sorrows, calumnies : there is a succession of pleasure and pain.

6. Even in the midst of laughing there is sorrow: even in the midst of all our feasting and jollity, there is grief and discontent. For a pint of honey thou shalt here likely find a gallon of gall, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as ivy doth an oak, these miseries encompass our life. And it is most absurd and ridiculous for any mortal man to look for a perpetual tenure of happiness in this life. Nothing so prosperous and pleasant, but it hath some bitterness in it, some complaining, some grudging; it is all a mixed passion.

7. One of the greatest miseries that can befall a man, in the world's esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death itself. No burden so intolerable as poverty: it makes men desperate, it erects and dejects; money makes, but poverty mars, and all this in the world's esteem: yet if considered aright, it is a great blessing in itself, a happy estate, and yields no cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate.

8. A poor wise man is better than a foolish king. Poverty is the way to heaven, the mistress of philosophy, the mother of religion, virtue, sobriety, sister of innocency, and an upright mind.

9. *Remedies of Discontents.* Whatsoever is under the moon is subject to corruption, alterations; and so long as thou livest upon earth look not for other. Thou shalt not here find peaceable and cheerful days, quiet times, but rather clouds, storms, calumnies, such is our fate. We rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities, as well from ourselves as others.

10. Yea, but thou thinkest thou art more miserable than the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thyself. Yet, if as Socrates said: All the men in the world should come and bring their grievances together, of body, mind, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggary, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldest thou share alike, and take thy portion, or be as thou art? Without question thou wouldest be as thou art.

11. Every man knows his own but not others' defects and miseries; and 'tis the nature of all men still to reflect upon themselves their own misfortunes, not to examine or consider other men's, not to confer themselves with others: to recount their miseries, but not their good gifts, fortunes, benefits, which they have; to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after; whereas many a man would think himself in heaven, a petty prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest, and accountest a most vile and wretched estate. How many thousands want that which thou hast? How many myriads of poor slaves, captives, of such as work day and night in coalpits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and mind, live in extreme anguish and pain, all which thou art free from?

12. Thou art most happy if thou couldst be content, and acknowledge thy happiness; when thou shalt hereafter come to want that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past, thou wilt say

thou wast most happy ; and, after a little miss, wish with all thine heart thou hadst the same content again, mightst lead but such a life, a world for such a life ; the remembrance of it is pleasant. Be silent then, rest satisfied ; comfort thyself with other men's misfortunes ; for thou art well in respect of others ; be thankful for that which thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man ; consider aright of it, thou art full well as thou art.

13. Our life is but short, a very dream, and while we look about, eternity is at hand. Our life is a pilgrimage on earth, which wise men pass with great alacrity. If thou be in woe, sorrow, want, distress, in pain or sickness, think that God chastiseth them whom he loveth : "They that sow in tears, shall reap in joy." "As the furnace proveth the potter's vessel, so doth temptation try men's thoughts." 'Tis for thy good. Hadst thou not been so visited thou hadst been utterly undone : as gold in the fire, so men are tried in adversity.

MAXIMS.

I. Fear God : obey the prince : be sober and watch : pray continually : be angry but sin not : remember thy last : fashion not yourselves to this world, apply yourselves to the times : strive not with a mighty man : recompense good for evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself : love one another ; love God above all, thy neighbour as thyself : and whatsoever you would that men should do unto you, so do unto them.

II. Know thyself. Be contented with thy lot. Trust not wealth, beauty, nor parasites, they will bring thee to destruction. Have peace with all men, war with vice. Be not

idle. Look before you leap. - Beware of Had I wist. Honour thy parents, speak well of friends. Be temperate in four things, *lingua, locis, oculis, et poculis*. Watch thine eye. Moderate thine expenses. Hear much, speak little. If thou seest ought amiss in another, mend it in thyself. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. Give not ear to tale-tellers, babblers, be not scurrilous in conversation: jest without bitterness: give no man cause of offence: set thine house in order: take heed of suretyship. Take heed whom you trust. Live not beyond thy means. Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; omit not occasion, embrace opportunity, lose no time. Be humble to thy superiors, respectful to thine equals, affable to all, but not familiar. Flatter no man. Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution.

III. Speak truth. Be not opiniative, maintain no factions. Lay no wagers, make no comparisons. Find no faults, meddle not with other men's matters. Admire not thyself. Be not proud or popular. Insult not. Fear not that which cannot be avoided. Grieve not for that which cannot be recalled. Undervalue not thyself. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, take heed of a reconciled enemy. If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. Be not neuter in a faction; moderate thy passions. Think no place without a witness. Admonish thy friend in secret, commend him in public. Keep good company. Love others to be beloved thyself. Provide for a tempest. Do not prostitute thy soul for gain. Make not a fool of thyself to make others merry. Marry not an old crony or a fool for money. Be not over solicitious or curious. Seek that

which may be found. Seem not greater than thou art. Take thy pleasure soberly. Live merrily as thou canst. Take heed by other men's examples. Go as thou wouldest be met, sit as thou would'st be found, yield to the time, follow the stream. Wilt thou live free from fears and cares? Live innocently, keep thyself upright, thou needest no other keeper.

PART V.

JOHN MILTON.

(1608—1674).

PARADISE LOST.

These are thy glorious works, Parent of good
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then!
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.

Speak, ye who best can tell, ye sons of light,
Angels! for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing:—ye in heaven;
On earth join all ye creatures to extol
Him first, him last, him midst, and without end!

Fairest of stars! last in the train of night,
If better thou belong not to the dawn,—
Sure pledge of day, that crown'st the smiling morn

With thy bright circlet,—praise him in thy sphere,
While day arises, that sweet hour of prime.

Thou sun ! of this great world both eye and soul,
Acknowledge him thy greater ; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gained, and when thou fall'st.

Moon ! that now meet'st the Orient sun, now fly'st ;
With the fixed stars,—fixed in their orb that flies ;
And ye five other wand'ring fires ! that move
In mystic dance, not without song, resound
His praise, who out of darkness call'd up light.

Air, and ye elements ! the eldest birth
Of Nature's womb that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things ; let your ceaseless change
Vary to our great Maker still new praise.

Ye mists and exhalations ! that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise ;
Whether to deck with clouds the uncoloured sky,
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.

His praise, ye winds ! that from four quarters blow,
Breathe soft or loud ; and wave your tops, ye pines,
With every plant, in sign of worship, wave.
Fountains ! and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.

Join voices, all ye living souls ! Ye birds,
That, singing, up to heaven-gate ascend,
Bear on your wings and in your notes his praise.

Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep !

Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.

Hail, universal Lord ! be bounteous still
To give us only good ; and if the night
Have gather'd aught of evil or conceal'd,
Disperse it, as now light dispels the dark !

PART VI.

ISAAC BARROW, D. D.

(1630—1677.)

1. It is the business of a gentleman to administer relief to his poor neighbours, in their want and distresses, by his wealth. It is his business to direct and advise the ignorant, to comfort the afflicted, to reclaim the wicked, and encourage the good, by his wisdom. It is his business to protect the weak, to rescue the oppressed, to ease those who groan under heavy burdens, by his power.

2. It is his business to be hospitable ; kind and hopeful to strangers ; to maintain peace, and appease dissensions among his neighbours, interposing his counsel and authority in order thereto ; to promote the welfare and prosperity of his country with his best endeavours, and by all his interest.

3. It is his business to govern his family well ; to educate his children in piety and virtue : to keep his servants in good order ; to look to his estate, and to keep it from wasting ; that he may sustain the repute of his person and quality with decency ; that he may be furnished with ability to do good, may provide well for his family, may be hospitable, may have wherewith to help his brethren.

4. It is his business to cultivate his mind with knowledge, with generous dispositions, with all worthy accomplishments befitting his condition, and qualifying him for honourable action ; so that he may excel, and bear himself above the vulgar level, no less in real inward worth, than in exterior garb ; that he be not a gentleman merely in name or show.

5. It is his business to eschew the vices, to check the passions, to withstand the temptations, to which his condition is liable ; taking heed that his wealth, honour, and power do not betray him unto pride, insolence, or contempt of his poorer brethren ; unto injustice or oppression ; unto luxury and riotous excess ; unto sloth, stupidity, forgetfulness of God, and irreligious profaneness.

6. It is a business especially incumbent on him to be careful of his ways, that they may have good influence on others, who are apt to look on him as their guide and pattern.

7. He should labour and study to be a leader unto virtue, and a notable promoter thereof ; directing and exciting men thereto by his exemplary conversation ; encouraging them by his countenance and authority ; rewarding the goodness of meaner people by his bounty and favour.

8. A gentleman is bound to be industrious for his own sake ; it is a duty which he oweth to himself, to his honour, to his interest, to his welfare. He cannot without industry continue like himself, or maintain the honour and repute becoming his quality and state, or secure himself from contempt and disgrace ; for to be honourable and slothful are things inconsistent, seeing honour does not grow, nor can subsist without undertaking worthy designs, constantly pursuing them, and happily achieving them ; it is the fruit and reward of such actions which are not performed with ease.

PART VII.

ALEXANDER POPE.

(1688—1744).

ESSAY ON MAN.

AWAKE, my ST. JOHN ! leave all meaner things
To low ambition, and the pride of kings.
Let us (since life can little more supply
Than just to look about us and to die)
Expatriate free o'er all this scene of man ;
A mighty maze ! but not without a plan.

Say first, of God above, or man below,
What can we reason, but from what we know ?
Of man, what see we but his station here,
From which to reason or to which refer ?
Thro' worlds unnumber'd tho' the God be known,
'Tis ours to trace him only in our own.

Presumptuous Man ! the reason wouldst thou find,
Why form'd so weak, so little, and so blind ?
First, if thou canst, the harder reason guess,
Why form'd no weaker, blinder, and no less ?
Ask of thy mother Earth, why oaks are made
Taller or stronger than the weeds they shade ?

When the proud steed shall know why Man restrains
His fiery course, or drives him o'er the plains ;
When the dull ox, why now he breaks the clod,
Is now a victim, and now Egypt's god :
Then shall man's pride and dulness comprehend
His action's, passion's, being's, use and end ;
Why doing, suffering ; checked, impell'd ; and why
This hour a slave, the next a deity.

Then say not Man's imperfect, Heaven in fault ;
Say rather Man's as perfect as he ought :
His knowledge measured to his state and place ;
His time a moment, and a point his space.

Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state :
Oh blindness to the future ! kindly given,
That each may fill the circle mark'd by Heaven :
Hope humbly then ; with trembling pinions soar ;
Wait the great teacher Death ; and God adore.

• All are but parts of one stupendous whole,
Whose body Nature is, and God the soul ;
That, changed through all, and yet in all the same ;
Great in the earth, as in the ethereal frame ;
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile man that mourns,
As the rapt seraph, that adores and burns :
To Him no high, no low, no great, no small ;
He fills, He bounds, connects, and equals all.

Cease then, nor ORDER imperfection name :
Our proper bliss depends on what we blame.
Know thy own point : This kind, this due degree
Of blindness, weakness, Heaven bestows on thee.
Submit.—In this, or any other sphere,
Secure to be as blest as thou canst bear :
Safe in the hand of one disposing Power,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee ;
All chance, direction, which thou canst not see

All discord, harmony not understood ;
A partial evil, universal good :
And, spite of pride, in erring reason's spite,
One truth is clear, **WHATEVER IS, IS RIGHT.**

Know then thyself, presume not God to scan,
The proper study of mankind is Man.
Created half to rise, and half to fall ;
Great lord of all things, yet a prey to all ;
Sole judge of truth, in endless error hurl'd :
The glory, jest, and riddle of the world !

Remember, man, " the Universal Cause
Acts not by partial, but by general laws : "
And makes what happiness we justly call
Subsist not in the good of one, but all.

Know, all the good that individuals find,
Or God and nature meant to mere mankind,
Reason's whole pleasure, all the joys of sense,
Lie in three words—health, peace, and competence.

Know then this truth (enough for man to know),
" Virtue alone is happiness below."
That **REASON**, **PASSION**, answer one great aim ;
That true **SELF-LOVE** and **SOCIAL** are the same ;
That **VIRTUE** only makes our bliss below ;
And all our knowledge is, **OURSELVES TO KNOW.**

PART VIII.

LORD CHESTERFIELD.

(1694—1773.)

ADVICE TO HIS SON.

1. Time is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure ; they are never idle, but continually employed either in amusements or study. It is a universal maxim, that idleness is the mother of vice. It is, however certain, that laziness is the inheritance of fools, and nothing can be so despicable as a sluggard. Cato, the censor, a wise and virtuous Roman, used to say there were but three actions of his life that he regretted : the first was the having revealed a secret to his wife ; the second, that he had once gone by sea when he might have gone by land ; and the third, the having passed one day without doing any thing.

2. Know the true value of time ; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination ; never put off till to-morrow what you can do to-day.

3. Virtue is a subject which deserves your and every man's attention. It consists in doing good and in speaking truth ; the effects of it, therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind ; it makes us promote justice and good order in society ; and, in general, contri-

butes to whatever tends to the real good of mankind. To ourselves it gives inward comfort and satisfaction, which nothing else can do, and which nothing else can rob us of. All other advantages depend upon others as much as upon ourselves.

4. Riches, power, and greatness, may be taken away from us by the violence and injustice of others, or by inevitable accidents; but virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body; but it cannot deprive us of our virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be with all the other advantages of life.

5. If a man has acquired great power and riches by falsehood, injustice and oppression, he cannot enjoy them, because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly, but he will dream of his crimes; and, in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for, as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas, if a virtuous man be ever so poor and unfortunate in the world, still his virtue is its own reward, and will comfort him under all his afflictions. The quiet and satisfaction of his conscience make him cheerful by day and sleep sound at night: he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and sooner or later, it always is rewarded.

PART IX.

DR. BENJAMIN FRANKLIN.

(1706—1790.)

DEBT AND THE RIGHT USE OF MONEY.*

MOTTOES ABOUT GOLD

A vain man's motto is	...	"Win Gold and wear it."
A generous man's motto is	...	"Win Gold and share it."
A miserly man's motto is	...	"Win Gold and spare it."
A profligate man's motto is	...	"Win Gold and spend it."
A banker's motto is	...	"Win Gold and lend it."
A gambler's motto is	...	"Win Gold and lose it."
A wise man's motto is	...	"Win Gold and use it."

Gold ! Gold ! Gold ! Gold !
 Price of many a crime untold ;

Hard to get and light to hold ;
 Good or bad a thousand fold !

1. All men wish to live comfortably with their families. The feeling is natural, and, in most cases, it can be secured, if there is no bad management.

2. Foresight—looking forward to the future and preparing for it, is one great distinction between a savage and a civilized man. The savage thinks only of the present. To-day he may be gorged with food : to-morrow he may be suffering from the pangs of hunger. Similarly, many persons spend at once all they earn, and when sickness or any extraordinary expense comes, their only resort is to borrow. A prudent man has a reserve fund on which he can draw, thus avoiding the heavy charge of interest.

* By several authors.

3. Most men are like children. They think only of the present. If they have only enough for to-day, they do not reflect on the misery to which they will be reduced by their conduct on the morrow. A wise man thinks of the future and prepares for it.

4. A Scottish gentleman has, as the family motto:—They say! What say they? Let them say! The meaning is, do what is right, heedless of the foolish remarks of others.

5. "A right minded man will shrink from seeming to be what he is not, or pretending to be richer than he really is, or assuming a style of living that his circumstances will not justify. He will have the courage to live honestly within his own means, rather than dishonestly upon the means of other people; for he who incurs debts in striving to maintain a style of living beyond his income, is in spirit as the man who openly picks your pocket."

6. The less there is suretyship the better. There are cases, however, in which it is our duty to help a friend. If you are able to pay the money and willing to lose it, you may; but you have no right to promise what you are unable to fulfil, and which will involve you in debt. Many have brought ruin on themselves and their families by rashly becoming security.

7. The debtor shuns the face of his creditor, who does not fear to reproach and abuse him for non-payment. Sometimes he tries to hide himself; he may even wander from place to place to avoid being caught. He feels degraded in other men's eyes as well as in his own. His life is a series of mean shifts, and expedients, perhaps ending in the gaol.

8. It is very difficult for a man who is in debt to be truthful. Having borrowed as much as he can from one person, to get credit from another he represents himself as free from debt. To the creditor he says, "I will pay the interest on

such a day, and the principal on such a day," but when the day comes he pays nothing. These promises are repeated, perhaps ten or twenty times, which are as many lies. It is well said, "Lying rides on debt's back." "The borrower is servant to the lender."

9. It is dishonest to get into debt for what we know we are unable to pay.

10. The debtor is so harrassed that he does not think of his duties either to God or man, and makes no effort for his moral improvement. Any good resolutions he may form are soon checked by the weeds of care and trouble, so that they bear no fruit.

11. For the debtor to say, "I am very sorry" will not mend matters. "A hundred years of regret, Pay not a farthing of debt." It is easy to roll a large stone down hill, but a very hard task to roll it up. In like manner, it is easy to get into debt, but hard to get out of it.

12. Persons who live beyond their means will be obliged to economise in the end. They will suffer much less if they exercise some self-denial at the proper time.

13. It has been well said "take care of the pence, and the pounds will take care of themselves."

14. The difference between the provident and the improvident is that the one prepares beforehand for extra expenses, while the latter does not.

15. Buying on credit has been the ruin of a great many weak-minded people who cannot resist the temptation of thus taking things which they have not at present means of paying for. When a person has to lay down the money at once he thinks twice whether the purchase is really needed. It has other advantages. If you run up bills with a shopkeeper you are expected to go to him and you must take what he chooses to give. By paying cash

you can go where goods are cheapest and best. Besides, discount, sometimes amounting 10 per cent, is often allowed for ready money.

16. When people go to sales, they are inclined to buy articles which they do not require, simply because they are considered "great bargains." Frequenting shops also leads to unnecessary purchases. When tempted to buy anything do not say "can I afford this"? but, "can I do without it?" When Socrates saw a great quantity of fine furniture and other valuable articles in Athens, he said, "Now do I see many things I do not desire." Bear in mind the proverb, "He that buys what he does not need, will need what he cannot buy."

17. He that is surety for a stranger will smart for it; and he that hateth suretyship is sure.

18. It is of great importance to a man's peace and well-being that he should be able to say "No" at the right time. Many are ruined because they cannot or will not say it. When you are inclined to buy anything which you cannot afford, say "No." If you are clearing off your debts you may feel tempted to stop payment for one month; say, "No." Your wife or your children beg you to get them dresses or other articles beyond your means; say, "No." When you are urged to squander your money on empty show, say, "No." When vice of any kind allures you, boldly say, "No." The only way of meeting temptations to idleness, to self-indulgence, to folly, to bad customs, is to answer them at once with an indignant "No." The first time may require an effort; but strength will grow with use.

19. Money is wasted and debt incurred because men have not courage to say "No." Self-control is necessary not only to save money, but to accomplish any good end we set before us.

20. To be industrious is essential to success in every undertaking. "The hand of the diligent maketh rich." "Love not sleep, lest thou come to poverty." Industry should be well directed. Punctuality and proper arrangement of time and labor are of great importance. Perseverance is necessary. spurts of industry, are not enough. The best preservation against idleness is to start with the deep seated conviction of the earnestness of life. Whatever men may say of the world, it is certainly no stage for trifling. Idleness can lead only to wreck and ruin.

21. Savages are not thrifty. They live from day to day, making no provision for the future. To have no thought of the morrow, to have no regard for the welfare of friends and relatives, to make no provision for old age and sickness, is for a man to act like a savage. The first money saved is a step in the world. "The fact of its being saved and laid by, indicates self-denial, forethought, prudence, wisdom. It may be the germ of future happiness. It may be the beginning of independence."

22. The debtor has often sleepless nights from his inability to meet his engagements. The rest of the man who does not owe anything, is not disturbed in such a way.

23. The debtor is met with sour looks by his creditors; he has to endure many an insult from them. A smiling face greets the person who has no such burdens.

24. The debtor makes promises which he cannot fulfil; he dishonestly takes goods for which he is unable to pay. Lying and fraud are thus encouraged, while in the other case the effect is the reverse.

25. To promote the happiness of others is one of the greatest pleasures of life. We have no right to give, even in charity, what does not belong to us. We must be just before we are generous.

26. Thriftless parents have often thriftless children. A man who is prudent in money matters not only reaps the benefit at present, but he may also be a blessing to future generations.

27. If time be of all things the most precious, wasting time must be the greatest prodigality; since, lost time is never found again; and, what we call time enough always proves little enough. Let us then, be up and be doing, and doing to the purpose, so by diligence, shall we do more, and with less perplexity. Sloth makes all things difficult, but industry all easy, and, he that rises late must trot all days, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him. Drive thy business, let not that drive thee; and, early to bed, and early to rise, makes a man healthy, wealthy, and wise.

28. Diligence is the mother of good luck, and God gives all things to industry. Plough deep, while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrow.

29. Employ thy time well if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour. Leisure is time for doing something useful.

30. He that by the plough would thrive,
Himself must either hold or drive.

31. The eye of a master will do more work than both his hands. Want of care does us more damage than want of knowledge. Not to oversee workmen is to leave them your purse open. Trusting too much to other's care is the ruin of many; for in the affairs of this world, men are saved, not by faith, but by the want of it. But a man's own care is profitable; for if you would have a faithful servant, and one

that you like, serve yourself. A little neglect may cause great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost, being overtaken and slain by the enemy—all for want of a little care about a horse-shoe nail.

32. What maintains one vice would bring up two children. You may think, perhaps, that a little tea, or a little punch, now and then, diet a little more costly, clothes a little finer, and a little entertainment, now and then, can be no great matter; but remember. Many a little makes a mickle. Beware of little expenses. A small leak will sink a great ship. And again—who dainties love shall beggars prove. And moreover—Fools make feasts and wise men eat them.

33. Buy what thou hast no need of, and ere long thou shalt sell thy necessities.

34. If you would know the value of money, go and try to borrow some; for, he that goes a borrowing goes a sorrowing.

35. Fond pride of dress is sure a very curse;
Ere fancy, you consult, consult your purse.

36. Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece. It is easier to suppress the first desire, than to satisfy all that follows it. And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

37. Vessels large may venture more,
But little boats should keep near shore

38. Think what you do when you run in debt, you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will

be in fear, when you speak to him; you will make poor, pitiful, sneaking excuses, and by degrees, come to lose your veracity, and sink into base downright lying; for, the second vice is lying, the first is runing into debt, and again, to the same purpose, Lying rides on debt's back.

39. Poets, orators, and philosophers in almost all ages and nations, have railed against money; but all this is absurd. "The love of money is the root of all evils," but not the thing itself. The fault does not lie in the money, but in them that use it. It is of unspeakable service to all civilized nations in all the common affairs of life. It is a most valuable instrument in transacting all manner of business and of doing all manner of good. It is food for the hungry, drink for the thirsty, clothing for the naked. By it we may supply the place of a husband to the widow, and of a father to the fatherless. We may be a defence to the oppressed, a means of health to the sick; yea a lifter-up from the gate of death. All should know how to employ this valuable talent.

40. Gain all you can by honest industry. Use all possible diligence in your calling. Lose no time. Every business will afford some employment for every day and every hour. This will leave you no leisure for silly unprofitable diversions. And "whatsoever thy hand findeth to do, do it with thy might." Do it as soon as possible: No delay! No putting off from day to day, or from hour to hour. Never leave anything till to-morrow, which you can do to-day. And do it as soon as possible. Do not sleep or yawn over it; put your whole strength to the work. Spare no pains. Let nothing be done in a slight and careless manner.

41. Do not waste money merely in gratifying the desire of the eye by superfluous and expensive apparel or by needless ornaments.

42. Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. Do not buy their applause too dear ; rather be content with the honour that cometh from God.

PART X.

DR. SAMUEL JOHNSON.

(1709—1784.)

THE VALUE OF TIME.

1. When we have deducted all that is absorbed in sleep, all that is inevitably appropriated to the demands of nature, or irresistably engrossed by the tyranny of custom ; all that passes in regulating the superficial decorations of life, or is given up in the reciprocations of civility to the disposal of others ; all that is torn from us by the violence of disease, or stolen imperceptibly away by lassitude and languor, we shall find that part of our duration very small of which we can truly call ourselves masters, or which we can spend wholly at our own choice. Many of our hours are lost in a rotation of petty cares, in a constant recurrence of the same employments ; many of our provisions for ease and happiness are always exhausted by the present day : and a great part of our existence serves no other purpose than that of enabling us to enjoy the rest.

2. Of the few moment which are left in our disposal, it may reasonably be expected that we should be so frugal as to let none of them slip from us without some equivalent ; and, perhaps, it might be found that as the earth, however straitened by rocks and waters, is capable of producing more than all its inhabitants are able to consume, our lives, though much contracted by incidental distraction,

would yet afford us a large space vacant for the exercise of reason and virtue; that we want not time, but diligence, for great performances; and that we squander much of our allowance, even while we think it sparing and insufficient.

3. The disposition to defer every important design to a time of leisure, and a state of settled uniformity, proceeds generally from a false estimate of the human powers. If we except those gigantic and stupendous intelligences who are said to grasp a system by intuition, and bound forward from one series of conclusions to another, without regular steps through intermediate propositions, the most successful students make their advances in knowledge by short flights, between each of which the mind may lie at rest. For every single act of progression a short time is sufficient; and it is only necessary that, whenever that time is afforded, it will be well employed.

4. An Italian philosopher expressed in his motto, that *time was his ESTATE*; an estate, indeed, which will produce nothing without cultivation, but will always abundantly repay the labours of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than for use.

PART XI.

THOMAS REID, D. D. F. R. S. E.

(1710—1797.)

ESSAYS ON THE ACTIVE POWERS OF THE
HUMAN MIND.

1. It is evidently the intention of our Maker, that man should be an active and not merely a speculative being. For this purpose, certain active powers have been given him, limited indeed in many respects, but suited to his rank and place in the creation.

2. Our business is to manage these powers, by proposing to ourselves the best ends, planning the most proper system of conduct that is in our power, and executing it with industry and zeal. This is true wisdom; this is the very intention of our being.

3. Everything virtuous and praiseworthy must lie in the right use of our power; everything vicious and blameable in the abuse of it. What is not within the sphere of our power cannot be imputed to us either for blame or praise. These are self-evident truths, to which every unprejudiced mind yields an immediate and invincible assent.

4. Knowledge derives its value from this, that it enlarges our power, and directs us in the application of it. For in the right employment of our active power consists all the honour, dignity, and worth of a man, and, in the abuse and perversion of it, all the vice, corruption and depravity.

5. Man is capable of acting from motives of a higher nature. He perceives a dignity and worth in one course of conduct, a demerit and turpitude in another, which brutes have not the capacity to discern.

6. He perceives it to be his duty to act the worthy and the honourable part, whether his appetites and passions incite him to it or to the contrary. When he sacrifices the gratification of the strongest appetites or passions to duty, this is so far from diminishing the merit of his conduct, that it greatly increases it, and affords upon reflection, an inward satisfaction and triumph, of which brute animals are not susceptible. When he acts a contrary part, he has a consciousness of demerit, to which they are no less strangers.

7. A just knowledge of our powers whether intellectual or active, is so far of real importance to us, as it aids us in the exercise of them. And every man must acknowledge, that to act properly is much more valuable than to think justly or reason acutely.

8. All our power is, without doubt, derived from the Author of our being, and, as he gave it freely, he may take it away when he will. No man can be certain of the continuance of any of his powers of body or mind for a moment; and, therefore, in every promise there is a condition understood, to wit, if we live, if we retain that health of body and soundness of mind which is necessary to the performance, and if nothing happen, in the providence of God, which puts it out of our power.

9. It is of the highest importance to us, as moral and accountable creatures, to know what actions are in our own power, because it is for these only that we can be accountable to our Maker, or to our fellow-men in Society; by these only we can merit praise or blame; in these only all our prudence, wisdom and virtue must be employed; and, there-

fore, with regard to them the wise Author of nature has not left us in the dark.

10. Every man is led by nature to attribute to himself the free determinations of his own will, and to believe those events to be in his power which depend upon his will. On the other hand, it is self-evident, that nothing is in our power that is not subject to our will.

11. Everything laudable and praiseworthy in man, must consist in the proper exercise of that power which is given him by his Maker. This is the talent which he is required to occupy, and of which he must give an account to him who committed it to his trust.

12. To some persons more power is given than to others ; and to the same person more at one time and less at another. Its existence, its extent, and its continuance, depend solely upon the pleasure of the Almighty ; but *every man that is accountable must have more or less of it*. For to call a person to account, to approve or disapprove of his conduct, who had no power to do good or evil, is absurd.

13. The Supreme Being could, no doubt, have made the earth to supply the wants of man without any cultivation by human labour. Many inferior animals who neither plant, nor sow, nor spin, are provided for by the bounty of Heaven. But this is not the case with man.

14. It is evidently the intention of Nature that man should be laborious, and that he should exert his powers of body and mind for his own and for the common good. And, by his power properly applied, he may make great improvement upon the fertility of the earth, and a great addition to his own accommodation and comfortable state.

15. Upon his own mind he may make great improvement, in acquiring the treasures of useful knowledge, the habits of skill in art, the habits of wisdom, prudence, self-

command, and every other virtue. It is the constitution of nature, that such qualities as exalt and dignify human nature are to be acquired by proper exertions; and by a contrary conduct, such qualities as debase it below the condition of brutes.

16. Upon the whole, human power, in its existence, in its extent, and in its exertions, is entirely dependent upon God, and upon the laws of nature which he has established. This ought to banish pride and arrogance from the most mighty of the sons of men. At the same time, that degree of power which we have received from the bounty of Heaven, is one of the noblest gifts of God to man; of which we ought not to be insensible, that we may not be ungrateful, and that we may be excited to make the proper use of it.

17. We may resist the impulses of appetite and passion, not only without regret, but with self-applause and triumph; but the calls of reason and duty can never be resisted without remorse and self-condemnation.

18. A man of breeding may, in his natural temper, be proud, passionate, revengeful, and in his morals a very bad man; yet, in good company, he can stifle every passion that is inconsistent with good breeding, and be humane, modest, complaisant, even to those whom in his heart he despises or hates. Why is the man, who can command all his passions before company, a slave to them in private? The reason is plain: he has a fixed resolution to be a man of breeding, but hath no such resolution to be a man of virtue. He hath combated his most violent passions a thousand times before he became master of them in company. The same resolution and perseverance would have given him the command of them when alone.

19. When a man has neither hope, nor fear, nor desire, nor project, nor employment, of body or mind, one might be

apt to think him the happiest mortal upon earth, having nothing to do but to enjoy himself: but *we find him*, in fact, *the most unhappy*. He is more weary of inaction than ever he was of excessive labour. He is weary of the world, and of his own existence; and is more miserable than the sailor wrestling with a storm, or the soldier mounting a breach. This dismal state is commonly the lot of the man who has neither exercise of body nor employment of mind. For the mind, like water, corrupts and putrifies by stagnation, but by running purifies and refines.

20. The infancy of man is longer and *more helpless* than that of any other animal. The parental affection is necessary for many years; it is highly useful through life; and therefore it terminates only with life. It extends to children's children without any diminution of its force.

21. How common is it to see a young woman in the gayest period of life, who has spent her days in mirth, and her nights in profound sleep, without solicitude or care, all at once transformed into the careful, the solicitous, the watchful nurse of her dear infant: doing nothing by day but gazing upon it, and serving it in the meanest offices; by night, depriving herself of sound sleep for months, that it may lie safe in her arms. Forgetful of herself, her whole care is centred in this little object. Such a sudden transformation of her whole habits, and occupation, and turn of mind, if we did not see it every day, would appear a more wonderful *metamorphosis* than any that Ovid has described.

22. Human virtue must gather strength by struggle and effort. As infants, before they can walk without stumbling, must be exposed to many a fall and bruise; as wrestlers acquire their strength and agility by many a combat and violent exertion; so it is in the noblest powers of human nature, as well as the meanest, and even in virtue itself.

23. If reason be victorious, his virtue is strengthened ; he has the inward satisfaction of having fought a good fight in behalf of his duty, and the peace of his mind is preserved.

24. If, on the other hand, passion prevails against the sense of duty, the man is conscious of having done what he ought not, and might not have done. His own heart condemns him, and he is guilty to himself. .

25. Man, uncorrupted by bad habits and bad opinions, is of all animals the most tractable ; corrupted by these, he is of all animals the most untractable.

26. It is no disparagement to the human mind to say, that man, as well as the dog, is made for hunting, and cannot be happy but in some vigorous pursuit. He has indeed nobler game to pursue than the dog, but he must have some pursuit, otherwise life stagnates all the faculties are benumbed, the spirits flag, and his existence becomes an unsurmounted burden.

27. To prefer a greater good, though distant, to a less that is present ; to choose a present evil, in order to avoid a greater evil, or to obtain a greater good, is, in the judgment of all men, wise and reasonable conduct ; and, when a man acts the contrary part, all men will acknowledge, that he acts foolishly and unreasonably. Nor will it be denied, that, in innumerable cases in common life, our animal principles draw us one way, while a regard to what is good on the whole, draws us the contrary way. Thus the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary. That in every conflict of this kind the rational principle ought to prevail, and the animal to be subordinate, is too evident to need, or to admit of proof.

28. We see, indeed, that the same station or condition of life which makes one man happy, makes another miserable, and to a third is perfectly indifferent. We see men miserable

through life, from vain fears, and anxious desires, grounded solely upon wrong opinions. We see men wear themselves out with toilsome days, and sleepless nights, in pursuit of some object which they never attain, or which, when attained, gives little satisfaction, perhaps real disgust.

29. The evils of life, which every man must feel, have a very different effect upon different men. What sinks one into despair and absolute misery, rouses the virtue and magnanimity of another, who bears it as the lot of humanity, and as the discipline of a wise and merciful Father in heaven. He rises superior to adversity, and is made wiser and better by it, and consequently happier.

30. The oracles of reason led the Stoics so far as to maintain, that all desires and fears, with regard to things not in our power, ought to be totally eradicated; that virtue is the only good; that what we call the goods of the body and of fortune, are really things indifferent, which may, according to circumstances, prove good or ill, and therefore have no intrinsic goodness in themselves; that our sole business ought to be, to act our part well, and to do what is right, without the least concern about things not in our power, which we ought, with perfect acquiescence, to leave to the care of Him who governs the world.

31. We account him a wise man who is wise for himself; and if he prosecutes this end through difficulties and temptations that lie in his way, his character is far superior to that of the man who, having the same end in view, is continually starting out of the road to it, from an attachment to his appetites and passions, and doing every day what he knows he shall heartily repent.

32. Our cordial love and esteem is due only to the man whose soul is not contracted within itself, but embraces a more extensive object: who loves virtue, not for her dowry

only, but for her own sake : whose benevolence is not selfish, but generous and disinterested ; who, forgetful of himself, has the common good at heart, not as the means only, but as the end ; who abhors what is base, though he were to be a gainer by it, and loves that which is right, although he should suffer by it.

33. Disinterested goodness and rectitude is the glory of the Divine Nature, without which he might be an object of fear or hope, but not of true devotion. And it is the image of this divine attribute, in the human character, that is the glory of man.

34. To serve God, and be useful to mankind, without concern about our own good and happiness, is I believe beyond the pitch of human nature. But to serve God, and be useful to men merely to obtain good to ourselves, or to avoid ill, is servility, and not that liberal service which true devotion and real virtue require.

35. *The happy man*, therefore, is not he whose happiness is his only care, but he who, with perfect resignation, *leaves the care of his happiness to Him who made him*, while he pursues with ardour the road of his duty.

36. A man who has a character with himself which he values, will disdain to act in a manner unworthy of it. The language of his heart will be like that of Job, " My righteousness I hold fast, and will not let it go ; my heart shall not reproach me while I live."

37. A good man owes much to his character with the world, and will be concerned to vindicate it from unjust imputations. But he owes much more to his character with himself. For if his heart condemns him not, he has confidence towards God ; and he can more easily bear the lash of tongues than the reproach of his own mind.

38. A good man will have a much greater abhorrence against doing a bad action, than even against having it unjustly imputed to him. The last may give a wound to his reputation, but the first gives a wound to his conscience, which is more difficult to heal, and more painful to endure.

39. When a man is conscious of immoral conduct in himself, it lessens his self-esteem. It depresses and humbles his spirit, and makes his countenance to fall. He could even punish himself for his misbehaviour, if that could wipe out the stain. There is a sense of dishonour and worthlessness arising from guilt, as well as a sense of honour and worth arising from worthy conduct. And this is the case, even if a man could conceal his guilt from all the world.

40. The highest pleasure of all is, when we are conscious of good conduct in ourselves. This, in sacred scripture, is called the testimony of a good conscience; and it is represented, not only in the sacred writings, but in the writings of all moralists, of every age and sect, as the purest, the most noble and valuable of all human enjoyments.

41. On the other hand, the view of a vicious character, like that of an ugly and deformed object, is disagreeable. It gives disgust and abhorrence.

42. It is on account of the uneasiness of this feeling, that bad men take so much pains to get rid of it, and to hide, even from their own eyes, as much as possible, the pravity of their conduct. Hence arise all the arts of self-deceit, by which men varnish their crimes, or endeavour to wash out the stain of guilt. Hence the various methods of expiation which superstition has invented, to solace the conscience of the criminal, and give some cooling to his parched breast. Hence also arise, very often, the efforts of men of bad hearts to excel in some amiable quality, which may be a kind of counterpoise to their vices, both in the opinion of others and in their own.

43. Conscience commands and forbids with more authority, and, in the most common and most important points of conduct, without the labour of reasoning. Its voice is heard by every man, and cannot be disregarded with impunity.

44. The sense of guilt makes a man at variance with himself. He sees that he is what he ought not to be. He has fallen from the dignity of his nature, and has sold his real worth for a thing of no value. He is conscious of demerit, and cannot avoid the dread of meeting with its reward.

45. On the other hand, he who pays a sacred regard to the dictates of his conscience, cannot fail of a present reward, and a reward proportioned to the exertion required in doing his duty.

46. The man who, in opposition to strong temptation, by a noble effort maintains his integrity, is the happiest man on earth. The more severe his conflict has been, the greater is his triumph. The consciousness of inward worth gives strength to his heart, and makes his countenance to shine. Tempests may beat and floods roar; but he stands firm as a rock, in the joy of a good conscience, and confidence of Divine approbation.

47. Conscience prescribes measures to every appetite, affection, and passion, and says to every other principle of action, so far thou mayest go, but no farther.

48. We may indeed transgress its dictates, but we cannot transgress them with innocence, nor even with impunity.

49. Other principles of action may have more strength but this only has *authority*. Its sentence makes us guilty to ourselves, and guilty in the eyes of our Maker, whatever other principle may be set in opposition to it.

50. It is evident therefore, that this principle has, from its nature, an authority to direct and determine with regard to our conduct ; to judge, to acquit, or to condemn, and even to punish ; an authority which belongs to no other principle of the human mind.

51. It is the candle of the Lord set up within us, to guide our steps.* Other principles may urge and impel, but this only authorises. Other principles ought to be controlled by this ; this may be, but never ought to be, controlled by any other, and never can be with innocence.

52. The authority of conscience over the other active principles of the mind, I do not consider as a point that requires proof by argument, but as self-evident. For it implies no more than this, That in all cases a man ought to do his duty. He only who does in all cases what he ought to do, is the perfect man.

53. While the world is under a wise and benevolent administration, it is impossible that any man should, in the issue, be a loser by doing his duty. Every man, therefore, who believes in God, while he is careful to do his duty, may safely leave the care of his happiness to Him who made him. He is conscious that he consults the last most effectually, by attending to the first.

54. No power in the creature can be independent of the Creator. His hook is in its nose ; He can give it line as far as He sees fit, and when He pleases, can restrain it, or turn it whithersoever He will. Let this be always understood, when we ascribe liberty to man, or to any created being.

55. The moral perfection of the Deity consists, not in having no power to do ill, otherwise there would be no ground to thank Him for His goodness to us any more than for His eternity or immensity ; but His moral perfection consists in this, that, when He has power to do every thing, a power

which cannot be resisted, He exerts that power only in doing what is wisest and best.

56. It would be great folly and presumption in us to pretend to know all the ways in which the government of the Supreme Being is carried on, and His purposes accomplished by men, acting freely and having different or opposite purposes in their view. For, as the heavens are high above the earth, so are His thoughts above our thoughts, and His ways above our ways.

57. The justice, as well as the goodness of God's moral government of mankind, appears in this: That His laws are not arbitrary nor grievous, as it is only by the obedience of them that our nature can be perfected and qualified for future happiness; that He is ready to aid our weakness, to help our infirmities, and not to suffer us to be tempted above what we are able to bear; that He is not strict to mark iniquity, or to execute judgment speedily against an evil work, but is long-suffering, and waits to be gracious; that He is ready to receive the humble penitent to His favour; that He is no respecter of persons, but in every nation he that fears God and works righteousness is accepted of Him; that of every man He will require an account, proportioned to the talents he hath received; that He delights in mercy, but hath no pleasure in the death of the wicked; and therefore in punishing will never go beyond the demerit of the criminal, nor beyond what the rules of His universal government require.

58. God, in mercy to the human race, has made us of such a frame, that no speculative opinion whatsoever can root out the sense of guilt and demerit when we do wrong, nor the peace and joy of a good conscience when we do what is right. No speculative opinion can root out a regard to the testimony of our senses, of our memory, and of our rational faculties. But we have reason to be jealous of opinions

which run counter to those natural sentiments of the human mind, and tend to shake, though they never can eradicate them.

59. The Judge of all the earth,* we are sure, will do right. He has given to men the faculty of perceiving the right and the wrong in conduct, as far as is necessary to our present state, and of perceiving the dignity of the one, and the demerit of the other; and surely there can be no real knowledge or real excellence in man, which is not in his Maker.

60. We may, therefore, justly conclude, that what we know in part, and see in part, of right and wrong, He sees perfectly; that the moral excellence which we see and admire in some of our fellow creatures, is a faint but true copy of that moral excellence which is essential to His nature, and that to tread the path of virtue is the true dignity of our nature, an imitation of God, and the way to obtain His favour.

PART XII.

JEREMY TAYLOR.

OMNIPRESENCE OF GOD.

God is everywhere present by His power. He rolls the orbs of heaven with His hand; He fixes the earth with His foot, He guides all the creatures with His eye, and refreshes them with His influence; He makes the powers of hell to shake with His terrors, and binds the devils with His word, and throws them out with His command, and sends the angels on embassies with His decrees; He hardens the joints of infants, and confirms the bones when they are fashioned beneath secretly in the earth. He it is that assists at the numerous production of fishes; and there is not one hollowness

in the bottom of the sea, but He shows Himself to be Lord of it by sustaining there the creatures that come to dwell in it; and in the wilderness the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon His provisions, and revere His power, and feel the force of His Almightiness.

PROVIDENCE OF GOD.

In the face of the sun you may see God's beauty; in the fire you may feel His heat warming; in the water, His gentleness to refresh you: He it is that comforts your spirit when you have taken cordials; it is the dew of heaven that makes your field give you bread, and the breasts of God are the bottles that minister drink to you necessities.

IMAGINARY EVILS.

Enjoy the present, whatsoever it be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition: it is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow—when your belly is full of to-day's dinner, to fear you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it: let your trouble tarry till its own day comes. But if it chance to be ill to-day, do not increase it by the care of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours: we are dead to yesterday, and we are not yet born to the morrow. He, therefore, that enjoys the present if it be good, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite.

ANGER.

Consider that Anger is a professed enemy to counsel ; it is a direct storm in which no man can be heard to speak or call from without : for if you counsel gently you are despised ; if you urge it and be vehement, you provoke it more. Be careful, therefore, to lay up beforehand a great stock of reason and prudent consideration, that like a besieged town, you may be provided for and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something which is as inward as itself, and more habitual. It is a confluence of all the irregular passions : there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience and curiosity. And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

GOD'S MERCY.

Man having destroyed that which God delighted in, that is, the beauty of his soul, fell into an evil portion, and being seized on by the divine justice, grew miserable, and condemned to an incurable sorrow. In the midst of these sadnesses God remembered his own creature, and pitied it ; and, by his mercy, rescued him from the hands of his power, and the sword of his justice, and the guilt of his punishment, and the disorder of his sin, and placed him in that order of good things where he ought to have stood. It was mercy that preserved the noblest of God's creatures here below ; he who stood condemned and undone under all the other attributes of God was saved and rescued by his mercy ; that it may be evident that God's mercy is above all his works, and above all ours, greater than the creation, and greater than our sins. As is his majesty, so is his mercy, that is, without measures and without rules, sitting in heaven and filling all the world, calling for a duty that he may give a

blessing, making man that he may save him, punishing him that he may preserve him. And God's justice bowed down to his mercy, and all his power passed into mercy, and his omniscience converted into care and watchfulness, into providence and observation for man's avail; and Heaven gave its influence for man, and rained showers for our food and drink; and the attributes and acts of God sat at the foot of mercy, and all that mercy descended upon the head of man.

'HUMILITY.

Acts or offices of Humility. Think not thyself better for anything that happens to thee from without. Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so. Whatsoever evil thou sayest of thyself, be content that others should think to be true; and if thou callest thyself fool, be not angry if another say so of thee. Love to be concealed and little esteemed; be content to want praise, never being troubled when thou art slighted or undervalued. Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment, but speak as readily and indifferently of thy meanness as of thy greatness. Never speak any thing directly tending to thy praise or glory; that is, with a purpose to be commended, and for no other end. Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad, and never be brought home to look upon it. Take no content in praise when it is offered thee, but let thy rejoicing in God's gift be allayed with fear lest this good bring thee to evil. Use no stratagems and devices to get praise. Suffer others to be praised in thy presence, and entertain their good and glory with delight. Never compare thyself with others, unless it be to advance them and to depress thyself. Give God thanks for every weakness, deformity and imperfection, and accept it as a favour and grace of God, and an instrument to resist pride, and nurse humility.

Signs of Humility. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides; he does not murmur against commands; he is meek and indifferent in all accidents and chances; he patiently bears injuries; he is always unsatisfied in his own conduct, resolutions, and counsels; he is a great lover of good men, and a praiser of wise men, and a censurer of no man; he is modest in his speech, and reserved in his laughter; he fears when he is commended, lest God make another judgment concerning his actions than men do; he gives no pert or saucy answers when he is reproved, whether justly or unjustly; he is ingenuous, free, and open, in his actions and discourses; he minds his fault, and gives thanks, when he is admonished; and is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors.

REPENTENCE.

Repentence of all things in the World makes the greatest change: it changes things in Heaven and Earth: for it changes the whole man from sin to grace, from vicious habits to holy customs, from unchaste bodies to Angelical Souls, from swine to philosophers, from drunkenness to sober counsels; and God Himself is pleased, by descending to our weak understandings, to say that He changes also upon man's Repentence; that He alters His decrees, revokes His sentence, cancels the bills of accusation, throws the records of shame and sorrow from the Court of Heaven, and lifts up the sinner from the grave to life, from his prison to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never-ceasing felicities.

FRAILITY OF HUMAN LIFE.

Remember what thou wert before thou wert begotten; nothing: what wert thou in the first regions of thy dwelling,

before thy birth? uncleanness; what wert thou for many years after? weakness; what in all thy life? a great sinner; what in all thy excellencies? a mere debtor to God, to thy parents, to the earth, to all the creatures. The spirit of a man is light and troublesome; his body is brutish and sickly; he is constant in his folly and error, and inconstant in his manners and good purposes; his labours are vain, intricate, and endless; his fortune is changeable, but seldom pleasing, never perfect; his wisdom comes not till he be ready to die, that is, till he be past using it; his death is certain, always ready at the door, but never far off. Upon these or the like meditations if we dwell or frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.

Our body is weak and impure, sending out more uncleannesses from its several sinks than could be endured if they were not necessary and natural: and we are forced to pass that through our mouths, which we as soon as we see upon the ground, we loathe like rottenness and vomiting.

A man is a bubble, born in vanity and sin. Death meets us every where, and is procured by every instrument and in all chances, and enters in at many doors. There is no state, no accident, no circumstance of our life, but it hath been soured by some sad instance of a dying friend: a friendly meeting often ends in some sad mischance, and makes an eternal parting.

As our life is very short, so it is very miserable; and therefore it is well it is short. Man never hath one day to himself of entire peace from the things of this world, but either something troubles him, or nothing satisfies him, or his very fulness swells him and makes him breathe short upon his bed.

He that would die well must always look for death; he must dress his soul by a diligent and frequent scrutiny;

he must perfectly understand and watch the state of his soul. This is a place of sorrows and tears, of great evils and a constant calamity: let us remove from hence, at least in affection and preparation of mind.

PART XIII.

OLIVER GOLDSMITH.

1.—ESSAYS.

1. No circumstances are so desperate which Providence may not relieve.

2. Writers of every age have endeavoured to show that pleasure is in us, and not in the objects offered for our amusement. If the soul be happily disposed, everything becomes capable of affording entertainment, and distress will almost want a name.

3. The true use of speech is not so much to express our wants as to conceal them.

4. To be poor, and to seem poor, is a certain method never to rise; pride in the great is hateful; in the wise it is ridiculous; but beggarly pride is a rational vanity, which I have been taught to applaud and excuse.

5. Justice may be defined, that virtue which impels us to give to every person what is his due. In this extended sense of the word, it comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them. Thus justice, properly speaking, is the only virtue; and all the rest have their origin in it.

6. The qualities of candour, fortitude, charity, and generosity, for instance, are not in their own nature virtues;

and, if ever they deserve the title, it is owing only to justice which impels and directs them. Without such a moderator, candour might become indiscretion, fortitude obstinacy, charity imprudence, and generosity mistaken profusion.

7. Man is placed in this world as a spectator; when he is tired of wondering at all the novelties about him, and not till then, does he desire to be made acquainted with the causes that create those wonders.

8. The trees we have planted, the houses we have built, or the posterity we have begotten, all serve to bind us closer to earth, and embitter our parting.

9. To us, who are declined in years, life appears like an old friend; its jests have been anticipated in former conversation; it has no new story to make us smile, no new improvement with which to surprise; yet still we love it; husband the wasting treasure with increasing frugality, and feel all the poignancy of anguish in the fatal separation.

10. Man is a most frail being, incapable of directing his steps, unacquainted with what is to happen in this life.

2. CITIZEN OF THE WORLD.

1. The heart of a wise man should resemble a mirror, which reflects every object without being sullied by any. We should feel sorrow but not sink under its oppression; we should hold the immutable mean that lies between insensibility and anguish; our attempt should not be to extinguish nature, but to repress it; not to stand unmoved at distress, but endeavour to turn every disaster to our own advantage. Our greatest glory is, not in never falling, but in rising every time we fall.

2. The wheel of fortune turns incessantly round; and who can say within himself, I shall to-day be uppermost?

3. Avoid such performances where vice assumes the face of virtue: speak wisdom and knowledge, without ever think;

ing you have found them. A man is wise, while he continues in the pursuit of wisdom ; but, when he once fancies that he has found the object of his enquiry, he then becomes a fool.

4. Learn to pursue virtue from the man that is blind ; who never makes a stop without first examining the ground with his staff.

5. The world is like a vast sea ; mankind like a vessel sailing on its tempestuous bosom. Our prudence is its sails, the sciences serve us for oars, good or bad fortune are the favourable or contrary winds, and judgment is the rudder : without this last, the vessel is tossed by every bellow, and will find shipwreck in every breeze.

6. Obscurity and indigence are the parents of vigilance and economy : vigilance and economy, of riches and honour ; riches and honour, of pride and luxury ; pride and luxury, of impurity and idleness ; and impurity and idleness again produce indigence and obscurity. Such are the revolutions of life.

3.—HERMIT.

Alas ! the joys that fortune brings
Are trifling, and decay :
And those who prize the paltry things,
More trifling still than they.

4. MISCELLANEOUS POEMS.

Man is a very worm by birth,
Vile, reptile, weak, and vain !
Awhile he crawls upon the earth,
Then shrinks to earth again.

PART XIV.

ISAAC WATTS, D. D.

IMPROVEMENT OF THE MIND.

1. No man is obliged to learn and know every thing; this can never be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind which is utterly neglected, and lies without any cultivation.

2. Deeply possess your mind with the vast importance of a good judgment, and the rich and inestimable advantages of right reasoning. Review the instances of your own misconduct in life: think seriously with yourselves how many follies and sorrows you had escaped, and how much guilt and misery you had prevented, if from your early years you had but taken due pains to judge aright concerning persons, times and things. This will awaken you with lively vigour to address yourselves to the work of improving your reasoning powers, and seizing every opportunity and advantage for that end.

3. From the day and the night, the hours and flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge.

4. From the vicissitudes and revolutions of nations and families, and from the various occurrences of the world, learn the instability of mortal affairs, the uncertainty of life, the certainty of death. From a coffin and a funeral, learn to meditate upon your own departure.

5. From the vices and follies of others, observe what is hateful in them ; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself. From the virtue of others, learn something worthy of your imitation.

6. From the deformity, the distress, or calamity, of others, derive lessons of thankfulness to God, and hymns of grateful praise to your Creator, Governor and Benefactor, who has formed you in a better mould, and guarded you from those evils. Learn also the sacred lesson of contentment in your own estate, and compassion to your neighbour under his miseries.

7. From your natural powers, sensations, judgment, memory, hands, feet, &c. make this inference, that they were not given you for nothing but for some useful employment to the honour of your Maker, and for the good of your fellow creatures, as well as for your own best interest and final happiness.

8. From the sorrows, the pains, the sicknesses, and sufferings, that attend you, learn the evil of sin, and the imperfection of your present state. From your own sins and follies, learn the patience of God toward you, and the practice of humility toward God and man.

9. If the treasures of the mind should be hoarded up and concealed, they would profit none besides the possessor ; and even his advantage by the possession would be poor and narrow in comparison of what the same treasures would yield, both to himself and to the world, by a free communication and diffusion of them. Large quantities of knowledge acquired and reserved by one man, like heaps of gold and silver, would contract a sort of rust and disagreeable aspect by lying in everlasting secrecy and silence ; but they are burnished and glitter by perpetual circulation through the tribes of mankind.

PART XV.

ROBERT JOHN THORNTON, M. D.

PHILOSOPHY OF MEDICINE.

ON CHEERFULNESS.

“Retire, O rash unthinking mortal, from the vain allurements of a deceitful world, and learn that *Pleasure* was not designed the portion of human life. Man was born to *mourn* and to be *wretched*; this is the condition of all below the stars, and whoever endeavours to oppose it, acts in contradiction to the will of heaven. Fly then from the fatal enchantments of youth and social delight, and consecrate the solitary hours to lamentation and woe. *Misery* is the duty of all sublunary beings, and every *enjoyment* is an *offence* to the DEITY, who is to be worshipped only by the mortification of every sense of pleasure, and the everlasting exercise of sighs and tears.”

PERSUASIVES ON THE CONTRARY.

“Look around and survey the various beauties of the globe, which heaven has destined for the seat of the human race, and consider whether a world thus exquisitely framed could be meant for the abode of misery and pain. For what end has the lavish hand of PROVIDENCE diffused such innumerable objects of delight, but that all might *rejoice* in the privilege of existence, and be filled with gratitude to the beneficent Author of it? Thus to enjoy the blessings he has sent, is virtue and obedience; and to reject them merely as means of pleasure is pitiable ignorance, or absurd perverseness. Infinite goodness is the source of created existence; the proper tendency of every rational being, from the highest order of raptured seraphs, to the meanest rank of men, is to rise incessantly from lower degrees of happiness to higher. They have each faculties assigned them for various orders of delights.”

The man who is possessed of this *excellent frame of mind* is not only easy in his thoughts, but a perfect master of all the powers and faculties of the soul: his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in action or solitude. He comes with a relish to all those goods which Nature has provided for him, tastes all the pleasures of the creation which are poured about him, and does not feel the full weight of those accidental evils which may befall him.

If we consider him in relation to the persons whom he converses with, it naturally produces love and good-will towards him. A CHEERFUL MIND is not only disposed to be affable and obliging, but raises the same good humour in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion : it is like a sudden sun-shine, that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards the person who has so kindly an effect upon it.

An *inward cheerfulness* is an implicit praise and thanksgiving to PROVIDENCE under all its dispensations. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the *Divine Will* in his conduct towards man.

CHEERFULNESS is the best promoter of *health*. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which we are composed, and wear out the machine insensibly ; not to mention the injury they do the blood, and those irregular disturbed motions which they raise in the vital functions.

CHEERFULNESS bears the same friendly regard to *mind* as to the *body* ; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.

There are writers of great distinction who have made it an argument for PROVIDENCE, that the whole earth is covered with *Green* rather than with any other colour, as being such a right mixture of light and shade, that it comforts and strengthens the eye instead of weakening or grieving it. For this reason several painters have a green cloth hanging near them to ease the eye upon, after too great an application to their colouring. A famous modern philosopher accounts for

it in the following manner:—"All colours that are more luminous, overpower and dissipate the animal spirits which are employed in sight:—or the contrary, those that are more obscure do not give the animal spirits a sufficient exercise; whereas the rays that produce in us the idea of *green*, fall upon the eye in such a due proportion, that they give the animal spirits their proper play, and, by keeping up the struggle in a just balance, excite a very pleasing and agreeable sensation." Let the cause be what it will, the effect is certain; for which reason the poets ascribe to this particular colour the epithet of *Cheerful*.

The most *important* parts in the vegetable world are those which are the most *beautiful*. These are the seeds by which the several races of plants are propagated and continued, and which are always lodged in flowers or blossoms. Nature seems to hide her principal design, and to be industrious in making the earth gay and delightful, while she is carrying on her great work, and intent upon her own preservation.

We may further observe how PROVIDENCE has taken care to keep up this *cheerfulness* in the mind of man, by having formed it after such a manner as to make it capable of conceiving delight from several objects which seem to have very little use in them, as from the wildness of rocks and deserts, and the like grotesque parts of Nature. In short, the whole universe is a kind of theatre filled with objects that either raise in us pleasure, amusement, or admiration.

The reader's own thoughts will suggest to him the vicissitude of day and night, the change of seasons, with all that variety of scenes which diversify the face of Nature, and fill the mind with a perpetual succession of beautiful and pleasing images. These sufficiently shew us that PROVIDENCE did not design *this world* should be filled with *murmurs* and *repinings*, and that the heart of man should be involved in perpetual *gloom* and *melancholy*.

PART XVI.

JOSEPH ADDISON.

1. A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

2. Contentment produces, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the inquietudes arising from a man's mind, body, or fortune, it makes him easy under them.

3. The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works.

4. It is of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions, at some laudable end, whether it be to

the glory of our Maker, the good of mankind, or the benefit of our own souls. A person who is possessed with such an habitual good intention enters upon no single circumstance of life without considering it as well-pleasing to the Author of his being, conformable to the dictates of reason, suitable to human nature in general, or to that particular station in which Providence has placed him. He lives in a perpetual sense of the Divine Presence, regards himself as acting, in the whole course of his existence, under the observation and inspection of that Being who is privy to all his motions, and all his thoughts, who knows his "down-sitting and his up-rising, who is about his path and about his bed, and spieth out all his ways." In a word, he remembers that the eye of his Judge is always upon him; and in every action, he reflects that he is doing what is commanded or allowed by Him who will hereafter either reward or punish it.

5. There is not, in my opinion, a more pleasing and triumphant consideration in religion, than that of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see His creation for ever beautifying in His eyes, and drawing nearer to Him, by greater degrees of resemblance.

6. When I look upon the tombs of the great, every motion of envy dies; when I read the epitaphs of the beautiful, every inordinate desire forsakes me; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves,

I reflect how vain it is to grieve for those whom we must quickly follow; when I see kings lying beside those who deposed them, when I behold rival wits placed side by side, or the holy men who divided the world with their contests and disputes, I reflect with sorrow and astonishment on the frivolous competitions, factions, and debates of mankind.

PART XVII.

DUGALD STEWART.

PHILOSOPHY OF THE HUMAN MIND.

1. The common bias of the mind undoubtedly is (such is the benevolent appointment of Providence,) to think favourably of the future: to overvalue the chances of possible good, and to underrate the risks of possible evil; and in the case of some fortunate individuals, this disposition remains after a thousand disappointments. To what this bias of our nature is owing, it is not material to inquire: the fact is certain, and it is an important one to our happiness. It supports us under the real distresses of life, and cheers and animates all our labours: and although it is sometimes apt to produce, in a weak and indolent mind, those deceitful suggestions of ambition and vanity, which lead us to sacrifice the duties and the comforts of the present moment, to romantic hopes and expectations; yet it must be acknowledged, when connected with habits of activity, and regulated by a solid judgment, to have a favourable effect on the character, by inspiring that order and enthusiasm which both prompt to great enterprises, and are necessary to ensure

their success. When such a temper is united (as it commonly is) with pleasing notions concerning the order of the universe, and in particular concerning the condition and the prospects of man, it places our happiness, in a great measure, beyond the power of fortune. While it adds a double relish to every enjoyment, it blunts the edge of all our sufferings; and even when human life presents to us no object on which our hopes can rest, it invites the imagination beyond the dark and troubled horizon which terminates all our earthly prospects, to wander unconfined in the regions of futurity. A man of benevolence, whose mind is enlarged by philosophy, will indulge the same agreeable anticipations with respect to society; will view all the different improvements in arts, in commerce, and in the sciences, as co-operating to promote the union, the happiness, and the virtue of mankind; and, amidst the political disorders resulting from the prejudices and follies of his own times, will look forward, with transport, to the blessings which are reserved for posterity in a more enlightened age.

PART XVIII.

REV. C. C. COLTON

HAPPINESS.

What is earthly happiness? That phantom of which we hear so much and see so little; whose promises are constantly given and constantly broken, but as constantly believed; that cheats us with the sound instead of the substance, and with the blossom instead of the fruit. Like Juno, she is a goddess in pursuit, but a cloud in possession, deified by those

who cannot enjoy her, and despised by those who can. Anticipation is her herald, but disappointment is her companion; the first addresses itself to our imagination, that *would* believe, but the latter to our experience, that *must*. Happiness, that great mistress of the ceremonies in the dance of life, impels us through all its mazes and meanderings, but leads none of us by the same route. Aristippus pursued her in pleasure, Socrates in wisdom, and Epicurus in both; she received the attentions of each, but bestowed her endearments on neither, although, like some other gallants, they all boasted of more favours than they had received. Warned by their failure, the Stoic adopted a most paradoxical mode of preferring his suit; he thought, by slandering, to woo her; by shunning, to win her; and proudly presumed that, by fleeing her, she would turn and follow him. She is deceitful as the calm that precedes the hurricane, smooth as the water on the verge of a cataract, and beautiful as the rainbow, that smiling daughter of the storm; but, like the mirage in the desert, she tantalizes us with a delusion that distance creates, and that contiguity destroys. Yet, when unsought, she is often found, and, when unexpected, often obtained; while those who seek for her the most diligently fail the most, because they seek her where she is not. Anthony sought her in love; Brutus in glory; Cæsar in dominion the first found disgrace, the second disgust, the last ingratitude, and each destruction. To some she is more kind, but not less cruel; she hands them her cup, and they drink even to stupefaction, until they doubt whether they are men with Philip, or dream that they are gods with Alexander. On some she smiles as on Napoleon, with an aspect more bewitching than an Italian sun; but it is only to make her frown the more terrible, and by one short caress to embitter the pangs of separation.

PART XIX.

THOMAS DICK.

PHILOSOPHY OF RELIGION.

What are all the wise and beneficent designs of a fellow mortal, when compared with the numerous and diversified streams of benevolence which are incessantly flowing from the uncreated source of felicity ! They are but as a drop to the ocean, or as an atom when compared with the immensity of the universe. On Him all beings depend, from the archangel to the worm ; from Him they derive their comforts ; to Him they are indebted for all their powers and faculties ; and on Him their eternal felicity depends. Were we to prosecute this subject to any extent, it would lead us into a field on which volumes might be written, and yet the greater part of the displays of divine beneficence would remain unrecorded.

2. Wherever we turn our eyes in the world around us, we behold innumerable instances of our Creator's beneficence. In order that the eye and the imagination may be gratified and charmed, he has spread over the surface of our terrestrial habitation an assemblage of the richest colours, which beautify and adorn the landscape of the earth, and present to our view a picturesque and diversified scenery, which is highly gratifying to the principle of novelty implanted in the human mind. On all sides we behold a rich variety of beauty and magnificence. Here, spread the wide plains and fertile fields adorned with fruits and verdure ; there, the hills rise in gentle slopes, and the mountains rear their snowy tops to the clouds,

distilling from their sides the brooks and rivers, which enliven and fertilize the plains through which they flow, Here, the lake stretches into a smooth expanse in the bosom of the mountains; there, the rivers meander through the forests and the flowery fields, diversifying the rural scene, and distributing health and fertility in their train. Here, we behold the rugged cliffs and the stately port of the forest; there, we are charmed with the verdure of the meadow, the enamel of flowers, the azure of the sky, and the gay colouring of the morning and evening clouds. In order that this scene of beauty and magnificence might be rendered visible, He formed the element of light, without which the expanse of the universe would be a boundless desert, and its beauties for ever veiled from our sight. It opens to our view the mountains, the hills, the vales, the woods, the lawns, the flocks and herds, the wonders of the mighty deep, and the radiant orbs of heaven. It paints a thousand different hues on the objects around us, and promotes a cheerful and extensive intercourse among all the inhabitants of the globe.

3. Again, in order to gratify the sense of *hearing*, He formed the atmosphere, and endowed it with an undulating quality, that it might waft to our ears the pleasures of sound, and all the charms of music. The murmuring of the brooks, the whispers of the gentle breeze, the soothing sound of the rivulet, the noise of the waterfall, the hum of bees, the buzz of insects, the chirping of birds, the soft notes of the nightingale, and the melody of thousands of the feathered songsters, which fill the groves with their warblings, produce a pleasing variety of delightful emotions; the numerous modulations of the human voice, the articulate sounds peculiar to the human species, by which the interchanges of thought and affection are promoted, the soft notes of the piano forte, the solemn sounds of the organ—and even the roaring of the stormy ocean, the dashings

of the mighty cataract, and the rolling thunders which elevate the soul to sentiments of sublimity and awe—are all productive of a mingled variety of pleasures; and demonstrate that the distribution of happiness is one grand end of the operations of our bountiful Creator.

4. In fine, the happiness of man appears to be the object of the divine care, every returning season, every moment, by day and by night. By *day*, He cheers us with the enlivening beams of the sun, which unfolds to us the beauty and the verdure of the fields; and lest the constant efflux of his light and heat should enfeeble our bodies, and wither the tender herbs, he commands the clouds to interpose as so many magnificent screens, to ward off the intensity of the solar rays. When the earth is drained of its moisture, and parched with heat, he bids the clouds condense their watery treasures, and fly from other regions on the wings of the wind, to pour their waters upon the fields, not in overwhelming and destructive torrents, but in small drops and gentle showers, to refresh the thirsty soil, and revive the vegetable tribes. He has spread under our feet a carpet of lovely green, richer than all the productions of the Persian loom, and has thrown around our habitation an azure canopy, which directs our view to the distant regions of infinite space. By *night*, he draws a veil of darkness over the mountains and the plains, that we may be enabled to penetrate to the regions of distant worlds, and behold the moon walking in brightness, the aspects of the planetary globes, the long trains of comets, and the innumerable host of stars. At this season, too, all nature is still, that we may enjoy in quiet the refreshments of sleep, to invigorate our mental and corporeal powers. “As a mother stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us, so he makes all

things to be hushed and still, that his large family may sleep in peace."—Contemplating all these benign agencies as flowing from the care and benevolence of our Almighty Parent, the pious mind may adopt the beautiful language of the poet, though in a sense somewhat different from what he intended :

"For me kind Nature wakes her genial power,
Suckles each herb, and spreads out every flower ;
Annual for me, the grape, the rose, renew
The juice nectareous, and the balmy dew ;
For me the mine a thousand treasures brings ;
For me health gushes from a thousand springs ;
Seas roll to waft me, suns to light me, rise
My footstool earth, my canopy the skies." *Pope.*

5. He is our *Creator*, and we are the workmanship of his hands. He formed our bodies, and he sustains our spirits. His physical energy is felt by us every moment, in making our hearts to beat, and our lungs to play, and in impelling the crimson fluid which circulates in our bodies, through a thousand different tubes. To him we are indebted for life, and all its comforts ; and for all the powers, capacities, and privileges, which dignify our nature, and exalt us above the lower ranks of existence. He is our *Preserver* and bountiful *Benefactor*, who "sustains our souls in life," who supports the course of nature, in its diversified movements, and "daily loads us with his benefits." To his superintending Providence we are indebted for the food we eat, the water we drink, the clothes we wear, the air we breathe, the light which cheers us, the splendours of the sun, the wilder radiance of the moon, the magnificence of the starry sky, the rains and dews which fertilize the soil ; the earth, with its riches and abundance ; the trees, plants, and waving grain, which enrich our fields ; the flowers which deck the meadows, the beautiful and magnificent colouring which is spread over the terrestrial landscape, the succession of day and night, and the vicissitude of

the seasons. In short, to him we are indebted for all the objects and movements around us, which render our abode on earth convenient, desirable, and productive of enjoyment.

6. He is our *Father*, and we are his children. He watches over us with a tender care; and "as a father pitieth his children, so the Lord pitieth them that fear him." This tender, and indissoluble relation, binds us to him by the strongest ties, and is calculated to excite the most ardent filial affection and gratitude. He is our *Sovereign* and *Law-giver*, and we are his subjects; and all his laws are framed on the principles of eternal and immutable rectitude, and are calculated to promote the harmony and happiness of the whole intelligent creation. He is our *Master*, and we are his servants, and "his commandments are not grievous." He is our *Friend* in adversity; our *Protector* in danger and in distress; our *Instructor*, who has imparted to us knowledge and understanding. In fine, he is that Being who is the inexhaustible fountain of light, of life, and of joy, to all beings on whom depend all our future prospects in this world, and all the transporting scenes to which we look forward in an interminable state of existence. All these, and many other relations, in which we stand to the God of Heaven, demonstrate, that Supreme Love to this Beneficent Being, is the first and highest duty of every rational creature; and they present the most powerful motives to stimulate us to its exercise.

7. Men in every condition and in every clime have the same wants, and are exposed to the same disasters and afflictions. Hunger and thirst, cold and heat, motion and rest, are common to all orders and conditions of men; and in order to supply and alleviate such wants, the aid of our fellow-men is indispensably requisite, to enable us to obtain food, raiment, light, warmth, comfortable accommodation, and shelter from the blasts of the tempest. We all

stand in need of comfort and advice in the hour of difficulty and danger; we all long for the love, and friendship, and good offices of those around us; and we all thirst for an increase of knowledge, happiness and joy. And those wants and desires can be supplied and gratified only by the kindly intercourse and affection of kindred spirits.

8. All are exposed to the same sorrows and afflictions. Disappointments, anxiety, disgrace, accidents, pain, sickness, disease, loss of health, fortune, and honour, bereavement of children, friends, and relatives, are equally the lot of the prince and the peasant. The prince in the cradle is a being as weak and feeble, as dependent on his nurse, has as many wants to be supplied, is liable to as many diseases and accidents, and requires as many exertions to learn to lisp, to speak, and to walk, as the newborn babe of his meanest subject. Nay, the rich and the powerful are frequently exposed to miseries and vexations from fancied insults, affronts, and provocations, from frustrated hopes, from pride, vanity, and ill-humour, from abortive projects and disconcerted plans, to which the poor are generally strangers. If we enter into one of the abodes of poverty, where one of the victims of disease is reclining, we may behold a poor emaciated mortal, with haggard looks and a heaving breast, reposing on a pillow of straw, surrounded by ragged children and an affectionate wife, all eager to soothe his sorrows and alleviate his distress. If we pass through a crowd of domestics and courtly attendants into the mansion of opulence, where disease or the harbinger of death has seized one of its victims, we may also behold a wretch, pale, blotched, and distorted, agonizing under the pain of the asthma, the gravel, or the gout, and trembling under the apprehensions of the solemnity of a future judgment, without one sincere friend to afford him a drop of consolation. Neither the splendour of his apartment, nor the costly crimson with

which his couch is hung, nor the attentions of his physicians, nor the number of his attendants, can prevent the bitter taste of nauseous medicines, the intolerable pains, the misgivings of heart, and the pangs of conscience which he feels in common with the meanest wretch who is expiring on a dunghill.

9. Lastly, all ranks come to the same termination of their mortal existence. "Dust thou art, and unto dust thou shalt return," is a decree which has gone forth against every inhabitant of our globe, of whatever kindred, rank, or nation. The tombs of mighty princes, of intrepid generals, of illustrious statesmen, may be adorned with lofty columns, with sculptured marble, and flattering inscriptions; but within these varnished monuments their bodies present putrid carcases, as loathsome, and as much the prey of worms and corruption, as the corpse of their meanest vassal. Their eyes are equally impenetrable to the light of day, their ears are equally deaf to the charms of music, and their tongues are equally silent in this land of deep forgetfulness. This consideration of itself fully demonstrates, if any demonstration be necessary, the natural equality of mankind, and that there is no essential difference between the noble and the ignoble, the Emperor, and the slave. And since mankind are all equally liable to afflictions and distresses, and are all journeying to the tomb, nothing can be more reasonable than the exercise of love, with all its kindred affections, towards every class of our fellow-men, in order to alleviate their sorrows, and to cheer them on their passage through the region of mortality.

PART XX. °

CHRISTOPHER CHRISTIAN STURM.

1. Let us be assured, that the hand of the Lord has planned everything with the utmost wisdom. Look around; all is connected, everything is in its proper place, and nothing owes its situation to chance. There is not a thing in the world that is useless, even when it falls into dust. Nothing is lost from nature, nothing perishes in it; not even the smallest leaf, nor a grain of sand, nor one of those insects which the breeze carries away. The majestic firmament where the sun shines with so much splendour, the dust which sports in his beams, and which we respire without perceiving it; all has appeared at the command of the Creator; all is placed in the most proper situation; all exists never to end; all is good and perfect in the world which the Most High has created.

2. With what energy does the spring preach to us the vanity and the end of life! See how far its beauties extend! But let us not exult too much in their splendid appearance; in a few days they will return to the dust whence they came. All that brilliant race of flowers, so diversified in their forms and shades, must die in the same spring in which they were born. Thus our life vanishes away, and its longest duration may, in some sort, be compared to a day in spring. An unexpected death hurries us into the grave; while that health and strength which we enjoy, promised us a long course of years. Often sickness and death come upon us the more certainly, as their snares were disguised with the charms of health and youth. We may view in the flowers of spring an

emblem of our own frailty. But though these thoughts should make us deeply serious, yet they should not rob us of those comforts which the Creator has dispensed to us in the spring of our life. The thought of death is very consistent with the enjoyment of every innocent pleasure.

3. There is nothing in nature whose state and mode of being is not liable to change. Everything is the sport of frailty and inconstancy, and nothing is so durable as to continue always like itself. The most solid bodies are not so impenetrable, nor their parts so closely connected, as to be exempt from dissolution and destruction. Every particle of matter changes its form insensibly. Reflections of this nature might well distress us, or even drive us to despair, if we could not derive support and consolation from religion. But this leads us to the only, invariable, and eternal Being, whose very nature is unchangeable. This immutable Being must be to eternity just what he is. Therefore his mercy endures for ever, and his righteousness from generation to generation.

4. In holy reverence, celebrate His praises, who hath adopted the eye to the nature of light; who formed light in particles so small and soft, that they might affect the eye without destroying it; who gave them such a velocity, that we are by them immediately informed of many things at the place where they came; who gave them the difference by which they cause all that pleasing variety of colour which delights the eye, having formed bodies so as to be variously affected by them. Let His name be praised, who conveys so many blessings in the beams of light. He is light, and in Him is no darkness at all.

PART XXI.

JOHN ABERCROMBIE, M. D.

PHILOSOPHY OF THE MORAL FEELINGS.

1. Great diversity exists in the condition of different individuals in the present state, some being in circumstances of ease, wealth, and comfort, others of pain, deprivation, and sorrow. Such diversities we must consider as an arrangement established by the great disposer of all things, and calculated to promote important purposes in his moral Government.

2. By bringing us into contact with individuals in various forms and degrees of suffering they tend continually to remind us, that the present scene is but the infancy of our existence, that the beings whom we thus contemplate are the children of the same Almighty Father with ourselves, inheriting the same nature, possessed of the same feelings, and soon to enter upon another state of existence, where all the distinctions which are to be found in this world shall cease for ever. They tend to withdraw us from the power of self-love, and the deluding influence of present things; and habitually to raise our views to that future life, for which the present is intended to prepare us.

3. It is ever to be kept in mind that no engagement of any description must be allowed to interfere with obligations of the highest interest to every man, those which relate to his own moral condition, in the sight of him who is now his witness, and will soon be his Judge. From want of due

attention to this consideration, year after year glides over us, and life hastens to its close, amidst cares and toils and anxieties which relate only to the present world. Thus fame may be acquired, or wealth accumulated; or, after a labourious ascent, a man may have gained the height of ambition, when the truth bursts upon him that life is nearly over, while its great business is yet to begin, the preparation of the moral being for an eternal existence.

4. The man, who cultivates the habitual impression of the divine presence, lives in an atmosphere peculiarly his own. The storms which agitate the lower world may blow around or beneath him, but they touch him not; as the traveller has seen from the mountain's top the war of elements below, while he stood in unclouded sunshine. In the works, and ways, and perfections of the Eternal One, he finds a subject of exalted contemplation, in comparison with which the highest enquiries of human science sink into insignificance.

PART XXII.

SAMUEL SMILES.

SELF-HELP.

1. "Heaven helps those who help themselves." The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.

2. There is no power of law that can make the idle man industrious, the thriftless provident, or the drunken sober;

though every individual can be each and all of these if he will, by the exercise of his own free powers of action and self-denial.

3. It may be of comparatively little consequence how a man is governed from without, whilst everything depends upon how he governs himself from within. The greatest slave is not he who is ruled by a despot, great though that evil be, but he who is the thrall of his own moral ignorance, selfishness, and vice.

4. Though only the generals' names may be remembered in the history of any great campaign, it has been mainly through the individual valour and heroism of the privates that victories have been won.

5. It is the diligent hand and head alone that maketh rich—in self-culture, growth in wisdom and in business. Even when men are born to wealth and high social position, any solid reputation which they may individually achieve is only attained by energetic application; for though an inheritance of acres may be bequeathed, an inheritance of knowledge and wisdom cannot. The wealthy man may pay others for doing his work for him, but it is impossible to get his thinking done for him by another, or to purchase any kind of self-culture.

6. The knowledge and experience which produce wisdom can only become a man's individual possession and property by his own free action; and it is as futile to expect these without laborious, pains-taking effort, as it is to hope to gather the harvest where the seed has not been sown.

7. Riches and ease, it is perfectly clear, are not necessary for man's highest culture, else had not the world been so largely indebted in all times to those who have sprung from the humbler ranks. An easy and luxurious existence does not train men to effort or encounter with difficulty; nor does

it awaken that consciousness of power which is so necessary for energetic and effective action in life. Indeed, so far from poverty being a misfortune, it may, by vigorous self-help, be converted even into a blessing; rousing a man to that struggle with the world in which, though some may purchase ease by degradation, the right-minded and true-hearted will find strength, confidence, and triumph.

8. Riches are so great a temptation to ease and self-indulgence, to which men are by nature prone, that the glory is all the greater of those who, born to great fortune, nevertheless take an active part in the work of their generation—who “scorn delights and live laborious days.”

9. The greatest results in life are usually attained by simple means, and the exercise of ordinary qualities. The common life of every day, with its cares, necessities, and duties affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high-road of human welfare lies along the old high-way of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful.

10. Fortune has often been blamed for her blindness; but fortune is not so blind as men are. Those who look into practical life will find that fortune is usually on the side of the industrious, as the winds and waves are on the side of the best navigators.

11. Progress, however, of the best kind, is comparatively slow. Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step.

12. We must sow before we can reap, and often have to wait long, content meanwhile to look patiently forward in

hope; the fruit best worth waiting for often ripening the slowest.

13. It is always a mark of short-sightedness and of weakness to be impatient of results. Thus true growth is often baffled; like little children who plant seeds in their garden and grub them up to see how they grow, and so kill them through their impatience.

14. To the feeble, the sluggish, and purposeless, the happiest opportunities avail nothing,—they pass them by, seeing no meaning in them. But if we are prompt to seize and improve even the shortest intervals of possible action and effort, it is astonishing how much can be accomplished.

15. An hour in every day withdrawn from frivolous pursuits, would, if profitably employed, enable any man of ordinary capacity very shortly to master a complete science. It would make an ignorant man a well-informed man in ten years. We must not allow the time to pass without yielding fruits, in the form of something learnt worthy of being known, some good principle cultivated, or some good habit strengthened,

16. The cultivation of energy is of the greatest importance; resolute determination in the pursuit of worthy objects being the foundation of all true greatness of character. Energy enables a man to force his way—through irksome drudgery and dry details, and carries him onward and upward in every station in life. It accomplishes more than genius, with not one-half the disappointment and peril. It is not eminent talent that is required to ensure success in any pursuit, so much as purpose,—not merely the power to achieve, but the will to labour energetically and perseveringly. Hence energy of will may be defined to be the very central power of character in a man—in a word, it is the Man himself. It gives impulse to his every action and soul

to every effort. True hope is based on it,—and it is hope that gives the real perfume to life.

17. “Woe unto him that is faint-hearted,” says the son of Sirach. There is, indeed, no blessing equal to the possession of a stout heart. Even if a man fail in his efforts, it will be a greater satisfaction to him to enjoy the consciousness of having done his best. In humble life nothing can be more cheering and beautiful than to see a man combating, suffering by patience, triumphing in his integrity, and who, when his feet are bleeding and his limbs failing him, still walks upon his courage.

18. Mere wishes and desires but engender a sort of green sickness in young minds, unless they are promptly embodied in act and deed. The good purpose once formed must be carried out with alacrity, and without swerving. In many walks of life drudgery and toil must be cheerfully endured as the necessary discipline of life. Hugh Miller says, the only school in which he was properly taught was “that world-wide school in which toil and hardship are the severe, but noble teachers.” He who allows his application to falter, or shrinks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous continued labour will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time. Fowell Boxton placed his confidence in ordinary means and extraordinary application; realizing the Scriptural injunction, “Whatsoever thy hand findeth to do, do it with all thy might”; and he himself attributed his own remarkable success in life to his practice of constantly “being a whole man to one thing at a time.”

19. Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty which we call effort, and it is astonishing to find how often results apparently impracticable are thus made possible. An intense anticipation itself transforms possibility into reality, our desires being often but the precursors of the things which we are capable of performing. On the contrary, the timid and hesitating find everything impossible, chiefly because it seems so.

20. It is *will*,—force of purpose,—that enables a man to do or be whatever he sets his mind on being or doing. A holy man was accustomed to say, “Whatever you wish, that you are: for such is the force of our will, joined to the Divine, that whatever we wish to be, seriously, and with a true intention, that we become. No one ardently wishes to be submissive, patient, modest, or liberal, who does not become what he wishes.”

21. “Where there is a will there is a way,” is an old and true saying. He who resolves upon doing a thing, by that very resolution often scales the barriers to it, and secures its achievement. To think we are able, is almost to be so—to determine upon attainment is frequently attainment itself. Thus, earnest resolution has often seemed to have about it almost a savour of omnipotence.

22. One of Napoleon’s favourite maxims was, “The truest wisdom is resolute determination.” His life, beyond most others, vividly showed what a powerful and unscrupulous will could accomplish. He threw his whole force of body and mind direct upon the work. Imbecile rulers, and the nations they governed went down before him in succession. “Impossible,” said he, “is a word only to be found in the dictionary of fools.” He spared no one, not even himself. His influence inspired other men, and put a new life into

them. His life taught the lesson that power, however energetically wielded, without beneficence, is fatal to its possessor and its subjects; and that knowledge, or knowingness, without goodness, is but the incarnate principle of Evil.

23. It is not good for human nature to have the road of life made too easy. Better to be under the necessity of working hard and faring meanly, than to have everything done ready to our hand and a pillow of down to repose upon. Indeed, to start in life with comparatively small means seems so necessary as a stimulus to work, that it may almost be set down as one of the conditions essential to success in life. .

24. Method is essential, and enables a larger amount of work to be got through with satisfaction. The shortest way to do many things is to do only one thing at once. A French minister, who was alike remarkable for his despatch of business and his constant attendance at places of amusement, being asked how he contrived to combine both objects, replied, "simply by never postponing till to-morrow what should be done to-day." "If you want your business done," says the proverb, "go and do it, if you don't want it done, send some one else."

25. Do instantly whatever is to be done, and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily, and without interruption. It is the same with business. If that which is first in hand is not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion.

26. Men of business are accustomed to quote the maxim that, 'Time is money,' but it is much more; the proper improvement of it is self-culture, self-improvement, and growth

of character. An hour wasted daily on trifles or in indolence, would, if devoted to self-improvement, make an ignorant man wise in a few years, and, employed in good works, would make his life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement, will be felt at the end of the year.

27. Some take no thought of the value of money until they have come to an end of it, and many do the same with their time. The hours are allowed to flow by unemployed, and then, when life is fast waning they bethink themselves of the duty of making a wiser use of it. But the habit of listlessness and idleness may already have become confirmed, and they are unable to break the bonds with which they have permitted themselves to become bound. Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone for ever.

28. A proper consideration of the value of time will also inspire habits of punctuality. "Punctuality," said Louis XIV, "is the politeness of kings." It is also the duty of gentleman, and the necessity of men of business. Nothing begets confidence in a man sooner than the practice of this virtue, and nothing shakes confidence sooner than the want of it. He who holds to his appointment and does not keep you waiting for him, shows that he has regard for your time as well as for his own. We naturally come to the conclusion that the person who is careless about time, will be careless about business, and that he is not the one to be trusted with the transaction of matters of importance.

29. "Honesty is the best policy," is upheld by the daily experience of life; uprightness and integrity being found as successful in business as in everything else.

30. How a man uses money—makes it, saves it, and spends it—is perhaps one of the best tests of his practical

wisdom. Although money ought by no means to be regarded as the chief end of man's life, neither is it a trifling matter, to be held in philosophic contempt, representing as it does to do so large an extent, the means of physical comfort and social well-being. Indeed some of the finest qualities of human nature are intimately related to the right use of money, such as generosity, honesty, justice, and self-sacrifice; as well as the practical virtues of economy and providence. On the other hand, there are their counterparts of avarice, fraud, injustice, and selfishness, as displayed by inordinate lovers of gain; and the vices of thriftlessness, extravagance, and improvidence, on the part of those who misuse and abuse the means entrusted to them. A right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man.

31. Any class of men that lives from hand to mouth will ever be an inferior class. They will necessarily remain impotent and helpless, hanging on the skirts of society, the sport of time and seasons. Having no respect for themselves, they will fail in securing the respect of others. In commercial crisis, such men must inevitably go to the wall. Wanting that husbanded power which a sort of savings, no matter how small, invariably gives them, they will be at every man's mercy, and, if possessed of right feelings, they cannot but regard with fear and trembling the future possible fate of their wives and children.

32. There is only one way that is safe for any man, or any number of men by which they can maintain their present position if it be a good one, or raise themselves above it if it be a bad one,—that is, by the practice of the virtues of industry, frugality, temperance, and honesty. There is no royal road by which men can raise themselves from a position which they feel to be uncomfortable and unsatisfac-

tory, as regards their mental or physical condition, except by the practice of those virtues by which they find numbers amongst them are continually advancing and bettering themselves.

33. What some men are, all without difficulty might be. Employ the same means; and the same results will follow. That there should be a class of men who live by their daily labour in every state is the ordinance of God, and doubtless is a wise and righteous one; but that this class should be otherwise than frugal, contented, intelligent, and happy, is not the design of Providence, but springs solely from the weakness, self-indulgence, and perverseness of man himself. The healthy spirit of self-help created amongst working people would more than any other measure serve to raise them as a class, and this, not by pulling down others, but by levelling them up to a higher and still advancing standard of religion, intelligence and virtue. "All moral philosophy," says Montaigne "is as applicable to a common and private life as to the most splendid. Every man carries the entire form of the human condition within him."

34. Economising one's means with the mere object of hoarding is a very mean thing; but economising for the purpose of being independent is one of the soundest indications of manly character; and when practised with the object of providing for those who are dependent upon us, it assumes quite a noble aspect. It is the exhibition of self-help in one of its best forms.

35. Every man ought so to contrive as to live within his means. This practice is of the very essence of honesty. For if a man do not manage honesty to live within his own means, he must necessarily be living dishonestly upon the means of somebody else. Those who are careless about personal expenditure, and consider merely their own gratification, without regard for the comfort of others, generally

find out the real uses of money when it is too late. Though by nature generous, these thriftless persons are often driven in the end to do very shabby things. They dawdle with their money as with their time; draw bills upon the future; anticipate their earnings; and are thus under the necessity of dragging after them a load of debts and obligations which seriously affect their action as free and independent men. The loose cash which many persons throw away uselessly, and worse, would often form a basis of fortune and independence for life. These wasters are their own worst enemies, though generally found amongst the ranks of those who rail at the injustice of "the world." But if a man will not be his own friend, how can he expect that others will? Orderly men of moderate means have always something left in their pockets to help others; whereas your prodigal and careless fellows who spend all never find an opportunity for helping anybody. It is poor economy, however, to be a scrub. Narrowmindedness in living and in dealing is generally shortsighted, and leads to failure. The penny soul, it is said, never come to two-pence. Generosity and liberality, like honesty, prove the best policy after all.

36. The proverb says that "an empty bag cannot stand upright;" neither can a man who is in debt. Debt makes everything a temptation. It lowers a man in self-respect, places him at the mercy of his tradesman and his servant, and renders him a slave in many respects, for he can no longer call himself his own master, nor boldly look the world in the face. It is also difficult for a man who is in debt to be truthful, hence it is said that lying rides on debt's back. The debtor has to frame excuses to his creditor for postponing payment of the money he owes him; and probably also to contrive falsehoods. It is easy enough for a man who will exercise a healthy resolution, to avoid incurring the first obligation; but the facility with which that has been incurred

often becomes a temptation to a second; and very soon the unfortunate borrower becomes so entangled that no late exertion of industry can set him free. The first step in debt is like the first step in falsehood; almost involving the necessity of proceeding in the same course, debt following debt, as lie follows lie. .

37. Dr. Johnson held that early debt is ruin. His words on the subject are weighty, and worthy of being held in remembrance. "Do not," said he, "accustom yourself to consider debt only as an inconvenience; you will find it a calamity. Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral, that it is by all virtuous means to be avoided Let it be your first care, then, not to be in any man's debt. Resolve not to be poor; whatever you have, spend less. Poverty is a great enemy to human happiness; it certainly destroys liberty, and it makes some virtues impracticable and others extremely difficult. Frugality is not only the basis of quiet, but of beneficence. No man can help others that wants help himself; we must have enough before we have to spare."

38. It is the bounden duty of every man to look his affairs in the face, and to keep an account of his incomings and outgoings in money matters. The exercise of a little simple arithmetic in this way will be found of great value. Prudence requires that we shall pitch our scale of living a degree below our means, rather than up to them; but this can only be done by carrying out faithfully a plan of living by which both ends may be made to meet. John Locke strongly advised this course: "Nothing," said he, "is likelier to keep a man within compass than having constantly before his eyes the state of his affairs in a regular course of account."

39. It is a great point for young men to begin well; for it is in the beginning of life that that system of conduct is

adopted, which soon assumes the force of Habit. Begin well, and the habit of doing well will become quite as easy as the habit of doing badly. Well-begun is half ended, says the proverb, and 'a good beginning is half the battle. Many promising young men have irretrievably injured themselves by a first false step at the commencement of life; while others, of much less promising talents, have succeeded simply by beginning well, and going onward. The good practical beginning is, to a certain extent, a pledge, a promise, and an assurance of the ultimate prosperous issue. There is many a poor creature, now crawling through life, miserable himself and the cause of sorrow to others, who might have lifted up his head and prospered, if, instead of merely satisfying himself with resolutions of well-doing, he had actually gone to work and made a good practical beginning.

40. Many popular books have been written for the purpose of communicating to the public the great secret of making money. But there is no secret whatever about it, as the proverbs of every nation abundantly testify. "Many a little makes a mickle."—"Take care of the pennies and the pounds will take care of themselves."—"A penny saved is a penny gained."—"Diligence is the mother of good luck."—"No pains no gains."—"No sweat no sweet."—"Sloth, the key of poverty."—"Work, and thou shalt have."—"He, who will not work, neither shall he eat."—"The world is his, who has patience and industry."—"It is too late to spare when all is spent."—"Better go to bed supperless than rise in debt."—"The morning hour has gold in its mouth."—"Credit keeps the crown of the causeway." Such are specimens of the proverbial philosophy, embodying the hoarded experience of many generations, as the best means of thriving in the world.

41. "He that is slothful in work is brother to him that

is a great waster." "Go to the ant thou sluggard; consider her ways and be wise." Poverty, Solomon says, shall come upon the idler, "as one that travelleth, and want as an armed man;" but of the industrious and upright, "The hand of the diligent maketh rich."—"He who will not plough by reason of the cold shall beg in harvest, and have nothing."—"The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."—"The slothful man says there is a lion in the streets."—"Seest thou a man diligent in his business? he shall stand before kings."

42. Simple industry and thrift will go far towards making any person of ordinary working faculty comparatively independent in his means. Even a working man may be so, provided he would carefully husband his resources, and watch the little outlets of useless expenditure. A penny is a very small matter, yet the comfort of thousands of families depends upon the proper spending and saving of pennies. If a man allows the little pennies, the results of his hard work, to split out of his fingers,—some to the beer-shop, some this way and some that—he will find that his life is little raised above one of mere animal of drudgery. On the other hand, if he take care of the pennies—putting some weekly into a benefit society or an insurance fund, others into a savings' bank, and confiding the rest to his wife to be carefully laid out, with a view to the comfortable maintenance and education of his family,—he will soon find that his attention to small matters will abundantly repay him, in increasing means, growing comfort at home, and a mind comparatively free from fears as to the future. If a working man have high ambition and possess richness in spirit,—a kind of wealth which far transcends all mere worldly possessions—he may not only help himself, but be a profitable helper of others in his path through life.

43. There is no discredit, but honour, in every right walk of industry, whether it be in tilling the ground, making tools, weaving fabrics, or selling the products behind a counter. A youth may handle a yard stick, or measure a piece of ribbon; and there will be no discredit in doing so, unless he allows his mind to have no higher range than the stick and ribbon; to be as short as the one, and as narrow as the other. "Let not those blush who *have*," said Fuller, "but those who *have not* a lawful calling." And Bishop Hall said, "Sweet is the destiny of all trades, whether of the brow or of the mind." Men who have raised themselves from a humble calling, need not be ashamed, but rather ought to be proud of the difficulties they have surmounted. The labourer on his feet stands higher than the noble man on his knees.

44. Nothing, however, is more common than energy in money-making, quite independent of any higher object than its accumulation. A man who devotes himself to this pursuit, body and soul, can scarcely fail to become rich. Very little brains will do: spend less than you earn; add guinea to guinea; scrape and save; and the pile of gold will gradually rise.

45. The saving of money for the mere sake of it, is but a mean thing, even though earned by honest work; but where earned by dice-throwing, or speculation, and without labour, it is still worse. To provide for others and for our own comfort and independence in old age, is honourable, and greatly to be commended; but to hoard for mere wealth's sake is the characteristic of the narrow-souled and the miserly. It is against the growth of this habit of inordinate saving, that the wise man needs most carefully to guard himself: else, what in youth was simple economy, may in old age expand into avarice, and what was a duty in the one, may become a vice in the other. It is the *love* of money—not money it-

self—which is “the root of evil,”—a love which narrows and contracts the soul, and closes it against generous life and action.

46. He who recognises no higher logic than that of the shilling, may become a very rich man, and yet remain all the while an exceedingly poor creature. For riches are no proof whatever of moral worth; and their glitter often serves only to draw attention to the worthlessness of their possessor as the glow-worm's light reveals the grub. “In morals,” says Mr. Lynch, “a penny may outweigh a pound—may represent more industry and character. The money that witnesses of patient, inventive years of fair dealing and brave dealing, proves ‘worth’ indeed. But neither a man's means nor his worth are measurable by his money. If he has a fat purse and a learn heart, a broad estate and a narrow understanding, what will his ‘means’ do for him—what will his ‘worth’ gain him”? Let a man be what he will, it is the mind and heart that make a man poor or rich, miserable or happy, for these are always stronger than fortune.

47. Riches are oftener an impediment than a stimulus to action; and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth, is apt to have life made too easy for him, and he soon grows sated with it, because he has nothing left to desire. Having no special object to struggle for, he finds time hang heavy on his hands; he remains morally and spiritually asleep; and his position in society is often no higher than that of a polypus over which the tide floats.

48. Yet the rich man, inspired by a right spirit, will spurn idleness as unmanly; and if he bethink him of the responsibilities which attach to the possession of wealth and property, he will feel even a higher call to work than men of poor lot. The golden mean of Agur's perfect prayer is, perhaps, the

best lot of all, if we did but know it : "give me neither poverty nor riches ; feed me with food convenient for me."

49. Self-culture includes the education or training of all parts of a man's nature, the physical and moral, as well as the intellectual. Each must be developed, and yet each must yield something to satisfy the claims of the others. Cultivate the physical powers exclusively, and you have an athlete or a savage ; the moral only, and you have an enthusiast or a maniac ; the intellectual only ; and you have a deformed oddity, it may be a monster. It is only by wisely training all three together that the complete man can be formed.

50. But it is not merely health that suffers by neglect and disuse of the bodily organs. The mind itself grows sickly and distempered, the pursuit of knowledge itself is impeded, and manhood becomes withered, twisted, and stunted. It is, perhaps, to this neglect of physical exercise that we find amongst students so frequent a tendency towards discontent, unhappiness, inaction, and reverie,—displaying itself in a premature contempt for real life, and disgust at the beaten tracks of men.

51. Practical success in life depends much more upon physical health than is generally imagined. The capacity for continuous working in any calling must necessarily mainly depend upon this ; and hence the necessity for attending to health, even as a means of intellectual labour itself. The cultivation of muscularity may doubtless be over-estimated ; yet it is unquestionably important that every young man should be early trained to the free use of his body and limbs.

52. The chief disadvantage attached to the calling of the laborious classes is, not that they are employed in physical work, but that they are too exclusively so employed, often to the neglect of their moral and intellectual faculties. While

the youths of the leisure classes having been taught to associate labour with servility, have shunned it, and then allowed to grow up practically ignorant, the poorer classes, confining themselves within the circle of their laborious callings, have been allowed to grow up in a large proportion of cases absolutely illiterate. It seems possible, however, to avoid both these evils by combining physical training or physical work with intellectual culture ; and there are various signs abroad which seem to mark the gradual adoption of this healthier system of education.

53. It is in the physical man that the moral as well as the intellectual man lies hid ; and it is through the bodily organs that the soul itself works. The body, as old Burtan says, “ is *domicilium animæ*, her home, abode, and stay ; and as a torch gives a better life, a sweeter smell according to the matter it is made of, so doth our soul perform all her actions better or worse, as her organs are disposed ; or, as wine savours of the cask wherein it is kept, the soul receives a tincture from the body, through which it works.”

54. What it is necessary, then, in the first place to secure this solid foundation of physical health, it must also be observed that sustained application is the inevitable price which must be paid for mental acquisitions of all sorts ; and it is as futile to expect them without it, as to look for a harvest where the seed has not been sown. The road into knowledge is free to all who will give the labour and the study requisite to gather it ; nor are there any difficulties so great that the student of resolute purpose may not effectually surmount and overcome them.

55. Practical wisdom, for the purposes of life, must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund laid up at home, but not a farthing in the pocket : we must carry about with us a store

of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for action occurs.

56. All progress, of the best kind, is slow; but to him who works faithfully and in a right spirit, be sure that the reward will be vouchsafed in its good time. "Courage and industry," says Sharpe, "must have sunk in despair, and the world must have remained unimproved and unornamented, if men had merely compared the effect of a single stroke of the chisel with the pyramid to be raised, or of a single impression of the spade with the mountain to be levelled." We must continuously apply ourselves to right pursuits, and we cannot fail to advance steadily, though it may be unconsciously. By degrees, the spirit of industry, exercised in the common forms of education, will be transferred to objects of greater dignity and more extensive usefulness. And still we must work on; for the work of self-culture is never finished. "To be employed," said the poet Gray, "is to be happy." "It is better to wear out than rust out," said Bishop Cumberland. "Have we not all eternity to rest in?" exclaimed Arnauld.

57. It is a mark of the short-sighted labourer to be impatient of growth. It must show itself in a sensible form, and almost at once, to satisfy him. Like little children, eager to see their seeds growing, he will pull his plants up to see what progress they are making, and so kill them. But man who plants and sows must wait in patience and in faith—faith in the bountiful spring, and summer, and autumn, which will follow. He must sometimes even content himself with the thought that his children shall enjoy the fruits.

58. Self-respect is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. One of Pythagoras's wisest

maxims, in his *Golden Verses*, is that in which he enjoins the pupil to "reverence himself." Borne up by this high idea, he will not defile his body by sensuality, nor his mind by servile thoughts. This sentiment, carried into daily life, will be found at the root of all the virtues—cleanliness, sobriety, chastity, morality, and religion. "The pious and just honouring of ourselves," said Milton, "may be thought the radical moisture and fountain-head from whence every laudable and worthy enterprise issues forth." To think meanly of one's self, is to sink in one's own estimation as well as in the estimation of others. And as the thoughts are, so will the acts be. A man cannot live a high life who grovels in a moral sewer of his own thoughts. He cannot aspire if he look down; if he will rise, he must look up. The very humblest may be sustained by the proper indulgence of this feeling; and poverty itself may be lifted and lighted up by self-respect. It is truly a noble sight to see a poor man hold himself upright amidst all his temptations, and refuse to demean himself by low actions.

59. A child without simplicity, a maiden without innocence, a boy without truthfulness, are not more piteous sights than the man who has wasted and thrown away his youth in pleasure. It is amongst such persons especially, whose youth has been sullied by premature enjoyments, that we find that prevalence of scepticism, sneering, and egotism, which prove a soured nature. Having abused the sources of life and thrown away their youth, they are tempted in their despair to throw their manhood after it. Injury of this kind, inflicted on the character, is most difficult to be repaired, for the habits formed in youth bind the man as in chains of adamant.

60. The dissipated youth becomes a tainted man; and often he cannot be pure, even if he would. If cure there be, it is only to be found in inoculating the mind with a fervent

spirit of duty, and in energetic application to useful work.

61. There is something in the world better than sensual enjoyments, better than fortune, better than health itself—it is devotion to knowledge.

62. It is not ease, but effort,—not facility, but difficulty, that makes men. There is perhaps, no station in life, in which difficulties have not to be encountered and overcome before any decided measure of success can be achieved. Those difficulties are, however, our best instructors, as our mistakes often form our best experience. We learn wisdom from failure more than from success: we often discover what *will* do, by finding out what will not do; and he who never made a mistake, never made a discovery.

63. Necessity may be a hard schoolmistress; but she is generally found the best. Though the ordeal of adversity is one from which we naturally shrink, yet, when it comes, we must bravely and manfully encounter it.

64. Sweet indeed are the uses of adversity. They reveal to us our powers, and call forth our energies. If there be real worth in the character like sweet herbs, it will give forth its finest fragrance when pressed. "Crosses," says the old proverb, "are the ladders that lead to heaven." "What is even poverty itself," asks Richter, "that a man should murmur under it? It is but as the pain of piercing a maiden's ear, and you hang precious jewels in the wound." While prosperity is apt to harden the heart to pride, adversity in a man of resolution will only serve to ripen it to fortitude. Too much facility, ease, and prosperity is not good for a man; removing that wholesome stimulus to exertion, which is so essential to sound discipline. On the contrary, to use the words of Burke, "Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and instructor, who knows us better than we know ourselves,

as He loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill: our antagonist is thus our helper." Without the necessity of encountering difficulty, life might be easier, but men would be worthless. For trials, wisely improved, train the character, and teach self-help; thus hardship itself may often prove the wholesomest discipline for us, though we recognise it not.

65. The battle of life, in by far the greater number of cases, must necessarily be fought up-hill; and to win it without a struggle were perhaps to win it without honour. If there were no difficulties there would be no success; if there were nothing to struggle for, there would be nothing to be achieved. Difficulties may intimidate the weak, but they act only as a wholesome stimulus to men of pluck and resolution. All experience of life indeed serves to prove that the impediments thrown in the way of human advancements, may for the most part be overcome by steady good conduct, honest zeal, activity, perseverance, and above all by a determined resolution to surmount difficulties, and stand up manfully against the misfortune.

66. Wherever there is difficulty, the individual man must come out for better for worse. Encounter with it will train his strength, and discipline his skill; heartening him for future effort, as the racer, by being trained to run against the hill, at length courses with facility. The road to success may be steep to climb, but it puts to the proof the energies of him who would reach the summit. By experience a man soon learns how obstacles are to be overcome by grappling with them—how soft as silk the nettle becomes when it is boldly grasped,—and how powerful a principle of realizing the object proposed, is the moral conviction that we can and will accomplish it. Thus difficulties often fall away of themselves, before the determination to overcome them. In nine cases out of ten, if marched boldly up to they will flee

away. Like thieves they often disappear at a glance. What looked like insuperable obstacles, like some great mountain chain in our way, frowning danger and trial, are found to become practicable when approached, and paths formerly unseen, though they may be narrow and difficult, open a way for us through the hills.

67. Much will be done, if we do but try. Nobody knows what he can do till he has tried; and few try their best till they have been forced to do it. "*If I could do such and such a thing,*" sighs the desponding youth. But he will never *do*, if he only wishes. The desire must ripen into purpose and effort; and one energetic attempt is worth a thousand aspirations. Purposes, like eggs, unless they be hatched into action, will run into rottenness. It is these thorny "*ifs*"—the mutterings of impotence and despair—which so often hedge round the field of possibility, and prevent anything being done or even attempted.

68. Nothing is easy, but was difficult at first—not even so simple an act as walking. The danseuse who turns a pirouette, the violinist who plays a sonata, have acquired their dexterity by patient repetition and through many failures.

69. The most highly educated men are those who have been the most resolute in their encounter with difficulties. The extremest poverty has been no obstacle in the way of men devoted to the duty of self-culture.

70. The tortoise in the right road, will beat a racer in the wrong. It matters not though a youth be slow, if he be but diligent. Quickness of parts may even prove a defect, inasmuch as the boy who learns readily will often forget quite as readily; and also because he finds no need of cultivating that quality of application and perseverance which the slower youth is compelled to exercise, and which proves so valuable an element in the formation of every character.

Davy said: "What I am I have made myself;" and the same holds true universally. The highest culture is not obtained from teachers when at school or college so much as by our own diligent self-education when we have become men. Parents need not be in too great haste to see their children's talents forced into bloom. Let them watch and wait patiently, letting good example and quiet training do their work, and leave the rest to Providence. Let them see to it that the youth is provided, by free exercise of his bodily powers, with a full stock of physical health; set him fairly on the road of self-culture; carefully train his habits of application and perseverance; and as he grows older, if the right stuff be in him, he will be enabled vigorously and effectively to cultivate himself.

71. It is indeed scarcely possible to over-estimate the importance of training the young to virtuous habits. In them they are the easiest formed, and when formed they last for life; like letters cut on the bark of a tree, they grow and widen with age. "Train up a child in the way he should go, and when he is old he will not depart from it."

72. The true character acts rightly, whether in secret or in sight of men. That boy was well trained who, when asked why he did not pocket some pears; for nobody was there to see, replied, "Yes, there was: I was there to see myself; and I don't intend to see myself do a dishonest thing."

PART XXIII.

G. W. M. REYNOLDS.

KENNETH, A ROMANCE OF THE HIGHLANDS.

1. The human heart contains many temples, in which angels may be enshrined or fiends raised up. Woe to him who excludes the pure and holy presence of the former to make the latter the idol of his worship!

2. For in every heart there is *one* temple that hath had conscience as its occupant from the beginning, and where the faintest whisper is heard from each extremity of the soul. The guilty man may cheat the world relative to his inward feelings—but he cannot deceive himself. The smile of seeming mirth may waver upon his lips; but his soul is weeping bitter tears unseen. In the voice that flows from the tongue may he speak loudly and confidently: but in the voice that conveys the whispering of conscience within, does he receive the evidence of his own unhappiness and humiliation. The laugh that he sends forth may sound merry as a marriage bell upon the ears of the world: but through his own heart does it ring hollow and ominous like the tocsin of doom. Thus while that heart consumes in secret corrosion, the gaieties of an exquisite hypocrisy conceal its excruciations and even grace its dying agonies.

3. 'Tis a world full of brilliant and fascinating temptations, and where a crime may often prove the talisman of wealth, and rank and power. While virtue too frequently appears to be the seal that stamps an existence of woe, persecution and misery. But wise and happy is the man who avoids the meritorious lure of vice, be its seductiveness ever so great:—Sooner or later will he find reason to rejoice

that he chose virtue *for its own sake*—because the practice thereof constitutes its reward.

4. When night descends upon the earth, and the Spirit of Darkness like a fallen angel, comes forth in its dim glory and its divine sadness—then how dread and how appalling are the wakeful terrors which the guilty Conscience conjures up!—and how sweet, oh how sweet is the slumber which the guileless Conscience enjoys!

5. For when the wings of everlasting Power sweep over the world amidst the terrors of the storm,—then down, down to the deepest confines of his soul, trembles the wretched sinner, though couched on yielding flocculence and shaded with velvet draperies: while with serenity unbroken—undisturbed—the innocent one beholds in the passing fury of the storm the evidence of that Power which can raise *his* suffering virtue up, and reward it in His own good time!

THE CORAL ISLAND; OR, THE HEREDITARY CURSE.

1. We are placed in this world to help and succour each other.

2. If it be in your power to afford relief and consolation, esteem yourself happy, and bless the accident which leads you to address yourself to the sufferings of others.

3. Feel yourself well satisfied at having been made the instrument of heaven in a deed of benevolence.

4. Man should resign himself to whatever fate there might be in store for him,—putting his entire confidence in heaven.

5. When the mighty ship is wrecking and hundreds of human beings are struggling for life and battling with death amidst the surge and whirlpool,—the hand of the Lord can rescue and bring to shore the chosen *one* whom He elects

to save from amongst that despairing, hopeless multitude:—When armies clash in deadly strife and the barbed arrows are poured forth thick as hail,—the finger of the Almighty can turn the winged messenger of destruction aside from the warrior whom He thinks fit to spare.

6. An evil seen at a distance is greater than when we meet it face to face : because until it comes, our fears magnify it.

7. While Time sweeps onward like a mighty tide, bearing Kings and Queens, as well as the miscellaneous crowd of human straws, upon its surface, to that unfathomable issue leading to the still more mysterious avenues of Eternity,—it is the nature of man to forget that his existence is thus passing away. Poor ephemeron ! he prides himself on his titles—his honors—his wealth—his power—and his pleasures ; and he remembers not that the hand of the Destroyer is bearing him along to his doom, and may even arrest him suddenly and abruptly in the midst of his career.

8. For oh ! there is One above who can turn the dross of our life into gold, and raise up the unclouded sun of hope to dawn on the darkest night of despair !

9. An invisible hand is ever stretched out to uphold the guiltless sufferer and the wrongfully accused.

10. Perseverance, energy and gold will overcome countless difficulties. For perseverance will cut through the solid rock—energy will raise the humblest individual to eminence—and a small golden key will open the mightiest brazen doors.

11. Heaven sends its mysterious warnings and secret intimations to those whom it protects, as well as those whom it chastens.

OMAR: A TALE OF THE WAR.

1. On the rock which the lava-stream has blasted, the velvet mass may grow again: to the oak-tree which the lightning has scared, the faithful mistletoe may cling: and the ivy may spread its tendrils around the mouldering ruin;—and so may woman's love entwine itself about the shattered altar in the temple of the heart. ;

2. There is mercy for all sinners no matter how great their crimes, provided they do sincerely and truly repent.

3. Most strange are the circumstances—most singular the combinations with which heaven works to accomplish its ends.

4. Crime possesses a terrible fecundity. One misdeed engenders a thousand; and one wrong action is prolific of countless misfortunes.

5. In the presence of terrible dangers and frightful calamities it is consistent with human nature to become utterly selfish.

6 It is not for us poor erring mortals to proclaim that the deeds to which our frail humanity renders us liable, are not to be expiated by the chastisement that those deeds bring upon themselves.

DAYS OF HOGARTH: OR THE MYSTERIES OF
OLD LONDON.

1. Be well assured that we are all the artificers of our own fortunes, or the workers out of our own ruin. The elements of success exist in ourselves, if we choose to take advantage of them;—and, on the other hand, people are too apt to attribute to evil fortune or what they are pleased to call ill-luck, those failures which have resulted from their own neglect, want of foresight, indolence, or obstinacy. The

person who says to himself, '*I will succeed*' and who acts in accordance with the resolution, can scarcely experience disappointment, for by perseverance he will triumph over all obstacles.

2. Oh ! happy,—happy is that man's home where the cheerful looks of those whom he loves and for whom he toils await him,—looks which repay him for all the cares which ever attach themselves even to the most prosperous avocations,—looks which bring smiles also to his lips, and arouse the kindest and holiest sympathies in his heart !

3. How precious is the gift of a pure voice to woman,—to fascinate as a charm, or to wield as a weapon,—to constitute a magic grace infusing perpetual refreshment into the soul of the listener,—to plead in the cause of mercy and humanity, dear woman's unerring mission,—so that the spirit of man may imbibe love out of sound, or welcome joy or hope on its errand through the air !

4. There is nothing more cheerful than the aspect of a comfortable dwelling to the view of the possessor thereof when approaching its door. He feels proud as well as happy at thus nearing the place which is "home," and those feelings are both alike enhanced if he be a husband and a father.

5. It is strong drink that destroys domestic peace, conducts the tradesman to ruin, opens the gate of the mad-house, throws chains around the criminal, inspires the wicked with courage to perpetrate crime, and places a bar across the portals of the house of God.

6. The love of a mother for her child is something so holy—so pure—so mysteriously sublime, that the pen which is wielded by the fingers of a man essays in vain to describe it, though he himself be a father ! A mother's love is a feeling apart from the grossness of our earthly nature,—a sentiment

so highly sublimated and so pathetically beautiful, that it partakes of the divine regard in which the human race is held by the Creator. It is a divine essence bequeathed to a mortal nature,—constituting an element of the immortal spirit, and doubtless destined to endure even beyond the confines of this transitory world !

7. There is a season when the soul of man finds the “temple made with hands” too small for the soarings of its worship towards the throne of the Eternal, and loves to pour forth the adoration of its grateful piety in that mightier temple whose floor is the verdant earth, whose walls are the blue horizon, and whose roof is the azure arch of heaven in the midst whereof the sun shines as the glorious lamp of God.

8. It is a man’s glory to rise superior to all the common vicissitudes of life, and remain unruffled by the ordinary casualties of existence, and to acquire a mastery over his passions and his sensations.

9. When crime seems the most secure and the most prosperous, it has its corroding apprehensions its dark misgivings.

10. While the grim destroyer evinces a striking manifestation of his power in one dwelling, the marriage feast is served up in another;—and thus does Providence equalize its visitations on the human family,—a death here, and a bridal there !

11. The thirst of gold is a leprosy which no man can shake off.

12. The man who sells himself, body and soul, to the demon *Gold*, purchases not happiness in return.

THE EMPRESS EUGENIE’S BOUDOIR.

1. Alas ! misfortune’s barbed arrows pierce the hearts of the young, as well as of the old,—of the beautiful as well as

of those with whom we can scarcely sympathise,—of the innocent as well as of the guilty!

2. Man feeds and exists upon Hope,—that aliment which is the most nourishing, the most general, and yet the least substantial of all food.

3. Hope creates fortunes, fabricates crowns, defeats armies, inspires the most timid with the courage of the lion: hope throws down all obstacles with the force of a battering-ram against a castle;—it fills the purse of the aspirant with gold in the great city, and the cup of the traveller with water in the desert: but the gold slips from the hand, and the water from the lip; and hope proves to be nothing more than a delusive phantom, with a will-o-the-wisp lantern in its hand, leading its votaries along paths which terminate only in pools and marshes.

4. There is no adherent to the steps of a man more faithful than misery; for misery accommodates its pace to that of him whom it accompanies, whereas Happiness hurries onward and outsteps us, seldom if ever to be again overtaken.

5. Alas! temporary misfortunes frequently extort from frail humanity a vow of perfect reformation, but time in many cases demonstrates the falsity of all earthly resolutions.

6. The weak side of all men is their vanity, and flattery, like oil upon the stormy ocean, smooths many an angry feelings.

7. The most moderate use of strong drink places a dangerous temptation in our way: we do not set out in life with the idea of being drunkards; but the habit grows upon us by means of its own fascinating powers. The boldest and most courageous often submit to a temptation by only slightly connecting themselves, in their habits, with it.

We see evil customs grow upon us by degrees: from stealing a penny, the thief proceeds to the plunder of a pound; and so does the moderate drinker of one glass gradually turn into a confirmed drunkard, after having passed through all the various phases of temperance—a little more—a little more still—a very little more still—a little too much—a great deal too much—and then habitual indulgence.

8. No one can calculate the effects of intemperance, because some of them are very remote, and others are not always seen; but, be assured that three-fourths of all the crime, all the poverty, and all the disease, which prevail around, may be directly or indirectly traced to the vice of intemperance.

9. Strong drink is the leveller of all noble sentiments—refined ideas—and proper feelings:—it is an enemy to good fellowship, because it leads to that familiarity which breeds contempt; and it puts words into the mouths of its victims, at which they blush in their sober moments!

10. If you wish to impregnate the foundation of a mighty empire, or the elevated mind of man, with the principles of ruin, implant in them the habit of intemperance, and the wished-for ruin will not be long ere it reaches its consummation!

11. The game of chess is eminently typical of the great struggle of life. The chequered board represents the natural vicissitudes of existence; while the pieces themselves are emblematical of the various powers, passions, and accidents with which humanity has to contend. In the pawns we see the representatives of the minor actions and duties of life. It is in chess as in the great world—much of our success depends upon the skill with which these are played; great pieces can only be brought into action on great occasions; the others are ever in the front of the battle, and upon their conduct does success or defeat depend.

12. Mankind is only a troop of actors on a larger scale ; and dissimulation prevails at the court, in the city, in palaces, in drawing-rooms, in boudoir, and even in servants' halls.

13. It is magnanimous how to support misfortune,—and a great mind should manifest courage in the moment of difficulty.

14. Little men love tall women, and tall women love little men : gourmands make a better dinner in the society of those who eat but little ; the strong ally themselves with the weak ; men of genius choose domesticated wives ; authoresses generally espouse fools ; proud individuals cannot endure those who are proud also ; rogues seek the society of honest men : the most dissipated woman loves the man who detests her vices ; and the good man frequently adores the most libertine female. Extremes meet : contrasts approach each other ; and in the darkest shades the painter discovers the finest colours.

15. The keenest and shrewdest are always liable to be led astray or hood-winked through the medium of flattery.

16. Alas ! happiness in this world is invariably mingled with sorrow.

17. There is nothing so charming as simplicity, modesty, and natural talent which knows how to amuse or instruct without being assuming : and to those qualities do we return with renewed zest.

18. It is difficult to persuade ourselves that we are in the wrong. Even when we *do* admit our error, we still find an extenuation to colour our conduct : and we say to ourselves, "How could we do otherwise ?"

19. Diamonds, handsome attire, and gaudy equipages should never be preferred to the tranquillity of the soul, and a fault can never be repaired by gold.

20. A parent is invariably certain to be pleased when her offspring is the subject of praise and admiration.

21. The beauty of the countenance captivates for a season, but is not sufficient to enchain the heart for ever:—happy, then, is the husband who can find in his wife those attractions which time may never change. •

22. Kindness of disposition endears a woman more than ever. A woman should never employ any other weapons: reproaches and complaints only widen the distance between herself and her husband; but indulgence and amiability will effectually bring back the heart she feared to lose!

MARY PRICE; OR THE MEMOIRS OF A MAID-SERVANT.

1. You will grow wiser the more you reflect upon what is your real interest. We must all push our way in the world. Some persons are born with fortunes ready made, and they have generally ugly faces; others are born without any fortunes at all; but they very often have pretty faces—and a pretty face is as good as a fortune.

2. When the mighty ship with a thousand souls on board founders or burns at sea, yet if heaven wills that only one single individual of that multitude shall be saved, a spar to which this one may cling will be wafted by the divine hand to the shore of security. When Vesuvius vomits forth its lava-stream, though every village, and hamlet, and town upon its slopes may be overwhelmed in a common ruin, yet that the hut of the holy anchorite, though apparently placed on the most perilous height, may nevertheless escape the otherwise universal desolation.

3. No small amount of consolation and courage is experienced while meditating upon the extraordinary interposition of Providence at various times to rescue persons from those

perils whence by mortal agency alone there seemed no possible issue.

4. Unfortunately in this world of sorrow and of sin, there is so much of discontent that the easiest avocations become changed by our own perverse natures into the heaviest.

5. Our gratitude in receiving a bounty should be tempered with the chastening reflection that heaven gives us far more than, in consequence of our manifold sins, we can possibly deserve.

6. When the heart is full almost unto bursting with a woe restrained by a preterhuman effort, it requires but the slightest incident—a single word—to touch the chord that is stretched; and then the vibration, though lasting but for a moment, is fraught with such exquisite pain that nature can supply but one remedy—and that is tears.

7. What a strange world this is. A death which plunges an entire family into deep affliction is sometimes made the subject of rejoicing and self-congratulation in another family.

8. Be not afraid of death, nor sorrow at its approach. To die is the lot of us all: we come into the world condemned to death from the very moment of our birth: it is even the condition upon which we are born and receive our being. We are all therefore doomed to die, but with reprieves of a longer or shorter duration.

9. There is no situation in life, however unfortunate, that is without hope for those who have faith in Providence.

WAGNER, THE WEHR WOLF.

1. The world is indeed made up of thorny paths and devious ways, but a stout heart and integrity of purpose will even be found faithful guides. The more exalted and wealthier the individual, the greater the temptations he will have to encounter.

2. On the brink of the tomb no animosity should ever find a resting-place in the human heart. Though elsewhere men yield to the influence of their passions and their feelings, in pursuing each his separate interests,—though, in the great world, we push and jostle each other, as if the earth was not large enough to allow us to follow our separate ways,—yet, when we meet around the grave, to consign a fellow-creature to his last resting-place, let peace and holy forgiveness occupy our souls. There let the clash of interest and the war of jealousies be forgotten; and let us endeavour to persuade ourselves, that as all the conflicting pursuits of life must terminate at this point at last, so should our feelings converge to the one focus of amenity and love. And, after all, how many who have considered themselves to be antagonists, must, during a moment of solemn reflection, become convinced that when toiling in the workshop of the world, they have been engaged, in unconscious fraternity, in building up the same fabric!

3. What is one person's misery, is another's happiness. Thus it is with the world.

4. To weigh and balance the reason for or against the perpetration of a crime,—to pause only for an instant to reflect whether the deed shall or shall not be done,—this is to yield at once to the temptation. The desperate man who hovers hesitatingly between right and wrong, invariably adopts the latter course.

5. No human happiness can be complete: worldly felicity must ever contain within itself some element of misery and distress.

6. O crime! thou mayst deck thy brow with flowers and adorn thy garments with the richest gems,—thou mayst elicit shouts of admiring myriads, and proceed, attended by guards ready to hew down those who would treat thee with dis-res-

pect,—thou mayst quit the palace of a mighty sovereign to repair to a palace of thy own,—and in thine hands thou mayst hold the destinies of millions of human beings; but thou canst not subdue the still small voice that whispers reproachfully in thine ear, nor pluck from thy bosom the undying worm.

7. There are no thoughts that Satan excites within us, which we cannot wrestle with—aye and conquer, if we will.

8. When man, having yielded to temptation, succeeds in escaping the perils of the consequences, he beholds a strong motive for self-congratulation:—but how ineffably more sweet is it to be able to reflect that the temptation itself has been avoided in the first instance, and that the dangers of the results have never even been risked.

9. Heaven works out its designs by means often inscrutable to human comprehension.

10. Heaven works out its wise purposes in wondrous manners; and it is not for us to shrink from yielding obedience to its orders, nor to pause to question their propriety.

11. Time smooths down all grief, and it is useless and wrong to repine against the decrees of Providence.

MARGARET: OR THE DISCARDED QUEEN.

Who that aspires to climb to a great height can hope to ascend it as easily as if he were walking on level ground? The bold spirit is prepared beforehand for certain obstacles; and therefore he is not frightened when they present themselves—but he does his best to hurl them down and clear them from his path.

2. Language though impalpable and aerial when borne on the human breath, may nevertheless suddenly become condensed into a wall of adamant to separate those who are wont to be the nearest and dearest.

3. A man who instead of having been born to empire, has created empire for himself, may well be supposed to look back with satisfaction upon the career which has been accomplished, and he may glory all the more fervently in proportion to the obscurity of that origin from which he has raised himself.

4. Ever espouse the cause of the weak against the strong, when the cause of the former is that of right and the cause of the latter is that of tyranny.

5. See that we ever adhere to all things chivalrous and becoming good and true knights,—that women ever find in us protectors and defenders, and never deceivers or betrayers,—that the cause of the widow, the fatherless, and the helpless be espoused by us—and that so far as may in us lie, we strive to bring the right uppermost, succour the friendless, and make the laws of God and of humanity ride paramount over those which tyranny may proclaim for its own selfish purposes.

6. Ever adhere to all things manly and becoming true knights and gallant warriors—descend to nothing effeminate—commingle with no mummeries, whereby the dignity of our sex may be degraded—assume no disguises derogatory to that sex—never put on, either for purposes of pleasantry or treachery, the garb of woman—and in our apparel as well as in our habits, continually assort with the principles of true chivalry.

7. He is not a man of tact who trusts to chance for the combination of circumstances in a manner favorable to his plans and designs: but the true man of tact is he who gives to circumstances themselves the form, shape, and impress which may suit his own views. Any dullard can float with the stream: but wisdom, astuteness, and cunning are shown in making the stream flow in the direction required.

8. Those who seek to fathom the very profundity or secrets, must seem indifferent even to the aspect of the surface.

9. Nature is fair and impartial in the distribution of good and evil qualities amongst mankind. To some she assigns personal beauty—to others intellectual beauty—and so forth. If one is horribly treated by nature in a physical sense, is it not rational to suppose the defect on the one hand is counterbalanced by some extraordinary beauty on the other hand? Or else what would prevent such a being from sinking down into the very vortex of despair? or what would save him from serving him as an illustration of the injustice of heaven? But there is no such injustice!—and whatsoever amount of evil nature has inflicted upon him, according to the spectacle which he presents to the view, is compensated by an amount of good the experience of which is a source of happiness unto himself.

10. We human creatures have our sympathies: the beautiful sympathize with the beautiful—the ugly with the ugly—the intelligent with the intelligent—the fool with the simpleton.

BRONZE STATUE: OR THE VIRGIN'S KISS.

1. God renders not the night hideous and terrible to the innocent.

2. No man can tell one moment what shall happen to him in the next.

3. Assuredly is the admiration of female loveliness a virtue—and the Greeks were right when they made it an object of worship.

4. Oh! blessed—thrice blessed Woman! myriads of harps have already been tuned to thine honour: thousands and thousands of bards have hymned thy praise; and every

poet has penned odes in eulogy of thee ! But were all these efforts multiplied a million times over, and then re-multiplied again and again until language should afford no words to express the magnitude of the total sum,—still would thy merits remain under-rated, thy excellencies but feebly described and thy natural virtues far from adequately extolled !

5. Marriage, under any circumstances a serious venture, is especially hazardous when the heart accompanies not the hand.

6. In the oriental clime, there are tales and legends of palaces shut up for a thousand years, and cities where the inhabitants have been turned to stone as a punishment for their crimes : but when the palaces have been entered again and the spell-bound people have awakened to life once more at the expiration of centuries, it has been found that Time has passed harmlessly over all,—leaving the flowers unfaded and the jewels undimmed. Thus is it with the memory. Years may pass over it,—but the rose of friendship which has been planted there, will remain unwithered—and the gems of chivalrous sentiments which have decked it, will shine on in unimpaired lustre to the end.

7. He who flatters speaks not the truth, and there is a guile upon his lips.

8. Keep your own counsel—unbosom not a single secret unnecessarily—seek neither assistance nor advice of strangers—and by thus acting, you will avoid many dangers.

9. The aspect of that unknown terror which the imagination, when only slightly prompted, tortures itself to depict, is invariably more appalling than when the baleful object of alarm is fully explained or when the impending danger is viewed face to face.

10. Heaven often works out its aims by means the most marvellous and by agents the most humble.

11. It frequently happens that when a position of embarrassment, difficulty, or danger reaches a crisis at which the last ray of hope is about to be absorbed in the black night of despair, a ray of inspiration flashes across the deepening darkness and reveals some path to be pursued or some outlet of escape. The wretch bewildered by the misfortunes that appear to be closing in around him so as to preclude all hope of self-extrication,—and the unhappy being condemned to death for a crime of which he is innocent, and whose dungeon is so well guarded and whose hour of doom is so well near that no possibility of flight can be imagined—even such men as these have found an avenue of safety, the former from ruin and the latter from the gibbet, at the very moment when their positions assumed the most blank, hopeless, and desperate aspect.

12. Prudence prompts even the most valorous to adopt certain precautions when danger threatens—or at all events to avoid rushing on to meet that danger half-way.

13. The will of heaven dominates over the mandates of hell—and the breath of the Almighty can in a moment destroy all the stupendous fabrics of infamy, oppression, or injustice, which Satan may have employed whole centuries to build up. When the finger of Providence is apparent, there Satan dares not interfere; and even if the strongest chains which hell's power ever forged were cast around our limbs, they would fall away like scorched threads beneath the glance of the Almighty.

14. Bear your own doom with resignation, and cast aside all dreams and hopes of vengeance.

15. When treachery is intended, the tongue must frame honied compliments to throw men off their guard.

16. Whatever bread thou eatest, let it be that of honesty ; whatever career thou carvest for thyself, let it be that of honor.

NECROMANCER.

1. Where any subject is involved in doubt and therefore admits of two interpretations, a good and a bad—always prefer to adopt the former.

2. It is easy to make resolves, but far more difficult to adhere to them : for who can undertake to exercise a despotic sway over his volition ?

3. The knee sometimes bends in the cringing servility which sordid interest prompts or selfishness suggests ; and yet the heart may rebel !

4. All human means may be essayed to avert an impending calamity, but success can only be attained by imploring heaven's succour. If it please the Almighty to spare one, He will find means to work out his sublime will. Let us therefore avert our thoughts from all worldly things, and fix our hopes upon that Power which is superior to the dominion of Princes and dominant above the will of the proudest tyrants.

5. The sweetest ornaments of the world are frequently doomed to the saddest destinies.

6. A moment of a father's tyranny, falsehood and severity teaches a child what a whole lifetime of happiness, truthfulness, and parental love fail to impart.

7. The best of human nature is too often but frailty. after all, when the development of an immense amount of moral courage is needed to accomplish a painful duty.

MAY MIDDLETON.

1. In exercising charity to the poor, we should be as unostentatious and secret as if it were a misdeed that we were performing.

2. It does not always require that a friendship should be of long standing, in order to be sincere. .

3. We should be far more inclined to exaggerate our faults in our own estimation than to palliate or gloss over them in that light flimsy manner which persons of no principle are so often wont to adopt.

4. As straws thrown up exhibit the course of the breezes of heaven, so do the merest trifle afford a reading into the disposition of human beings.

5. To a guilty conscience there is always something fraught with suspicion or apprehension at any occurrence that happens suddenly or unexpectedly.

6. Do not seek only for a brilliant alliance for a daughter; but consider the good qualities rather than the worldly advantages of him who may seek her as a wife. Above all things, do not thwart her inclinations when they flow in a channel of which you can approve.

7. A person who is cool and collected, has always the physical advantage as well as the moral one over an antagonist who has lost his temper, even though the former may not be altogether the stronger.

8. Curse not dead, great though his misdeeds were.

CANONBURY HOUSE.

1. We all have our cares in this world. With all our wealth we cannot purchase exemption from them; and with all the talismanic power of a sceptre we cannot escape their influence.

2. One always *does* become more intrepid when some sudden and menacing peril has proved to be a mere phantom.

3. Resign yourself to those dispensations which coming from a Supreme Source, are doubtless fraught with a good purpose, however cruel in their aspect they might seem, and however poignant in their painfulness they might be to endure.

•

4. The fairer the aspect, the fouler the treachery. The most smiling face often conceals the blackest heart.

5. In proportion to the height of the eminence whence the fall takes place, is the violence of the shock itself; and human nature sustains no pain more harrowing nor excruciating than when its fall is from the loftiest pedestal of its pride.

LEILA: OR, THE STAR OF MINGRELIA.

1. It is sufficient to meet evil and danger when they present themselves, without rushing forward to encounter them half-way.

2. It is the lot of human nature to become after a time sated with pleasure, and to find a monotony in any state of existence which is made up entirely of sweets.

3. It is generally the case with persons who are involved in a maze of perplexities to be more bewildered than ever to decide upon that line of conduct which might prove the most probable issue from the labyrinth.

4. Oh! it is so necessary for the human heart to cling to hope, even when the darkest clouds of despair are gathering in around it!

5. There is scarcely any condition of life so utterly desperate as to be beyond the reach of at least some slight gleam of hope.

6. Learn to exercise patience and perseverance, and to avoid repining at those contrarieties which arise from no fault of your own.

SOLDIER'S WIFE.

1. It was not in the moderate use of the good things of this world that any evil lay—but in the abuse thereof.

2. The ground of moderation itself is a dangerous one for even the strongest-minded man to tread upon, when once he begins to feel that it is necessary to satisfy his own scruples by means of argument. All drunkards have first of all been moderate drinkers; and *when* moderate drinkers, they were satisfied that they could never by any accident or chance fall into an extreme. It is this over-weening confidence in one's self that proves the ruin of millions. The enemy of mankind never laid a more successful snare in the pathway of the human race, than this arrogant self-sufficiency which makes the presumptuous mortal boast that he is standing in security upon a rock at the very moment when his feet are slipping over the edge of a precipice.

THE MASSACRE OF GLENCOE.

1. The desire to commit evil is wonderfully suggestive of the means of accomplishing it; and the most brutalized mind can develop, when occasion requires, all the resources of low cunning, base artifice and vile duplicity.

2. Brave men can respect and esteem each other, although they have been foes; and it would be hard to find a reason wherefore they should not be friends.

3. Great villains who make use of lesser ones as their tools and instruments, invariably despise, hate, and loathe them.

ELLEN PERCY; OR, THE MEMOIRS OF AN ACTRESS.

1. We cannot in this world expect everything to run precisely with our inclinations. .

2. As no one becomes wicked of a sudden, so is it equally impossible to reform all in a moment.

3. Of what avail is it to be prosperous, unless with the gold thus earned good is done towards one's fellow-creatures?

4. As the sunny waters of an Indian river conceal the hideous monsters and reptiles which lurk in its dark depths—so, too often in this world, does the sunshine of smiles upon the countenance hide the vulture-talons which are tearing at the heart's core.

5. One may love even an ugly object: but how much more exquisite is that love when the object is beautiful! Thus one may prize the utility of some plant: but it is the charming flower which ravishes the gaze.

6. Where there is remorse, there is the germ of penitence, and where there is penitence, there ought to be mercy shown.

7. When a man once commits a base action, he is compelled by the force of circumstances to perpetrate a thousand other basenesses to serve as defence-works for the first. .

8. There are few souls so utterly depraved as to be without their moments of weakness; and the good angel takes advantage of those moments to infuse better thoughts and better feelings into the heart that is thus melting.

9. It often happens in the world that those who are most intrested in learning particular things, are the very last whose ears they reach, notwithstanding the things themselves may be the common subject of rumour.

10. Sooner or later death must lay his hand upon us: it is the lot of us all:—we are in the world condemned to die from our birth, but with reprieves of a greater or lesser length.

11. Under the wise dispensations of heaven those occurrences which we look upon as the direct calamities may often turn out to our advantage.

12. Wild and thrilling romance is not limited only to novels or to the stage, but in the range of real life it often assumes more vivid forms and takes more wondrous embodiments.

13. Alas! the wealthy in this world are as liable to misfortune as the rest of human beings. It is the common lot of humanity.

14. It is not for us frail human creatures to judge each other harshly in the world, liable as we all are to error and to failing!—much less should a child judge harshly of a parent!

15. There is no happiness in this world without its alloy—no moment of triumph without its inevitably associated feeling of bitterness!

16. Those who possess riches ought to seek every opportunity of doing good. Idleness need not be the inevitable associate of wealth: on the contrary, wealth itself may be rendered the fertile source of employments and avocations calculated to benefit not merely ourselves, but many of our fellow-creatures likewise.

17. Alas! how short sighted are mortals! How easy it is for them to propose on the one hand, but with what fatal opposition to their designs does heaven dispose on the other hand!

18. Where misfortunes are unavoidable and have not been brought down by any fault on the part of the sufferer, it is probable that heaven may send assistance in some form or another.

19. All the prudence of one individual may be neutralized by the incautiousness of another, in the same way that ability may be neutralized by ignorance.

20. Every misfortune is more terrible when threatening from a distance than when its actual visitation is made. Imagination exaggerates everything that is as yet unknown or unfelt: it exaggerates all its ideas of approaching happiness as well as all its ideas of coming misery. The heat of the Indian clime is not so burning as the untravelled fancy conceives it to be; nor is there so keen an intensity as imagination conjectures in the ice-winds of the poles.

21. It behoves us to control our passions as much as possible—and if we fail to do so, we must take the consequences of our derelictions.

22. Oh! when once a person has entered upon the ways of crime, the imagination becomes horribly ingenious for the carrying out of nefarious aims!

23. When people make up their mind to commit crimes, the ways are only too easy and the opportunities are only too great!

24. What singular beings are we mortal creatures! how capable of dissimulation is mankind! and how little able are some individuals to read the hearts of others!

25. Oh! you know not how easy it is to sin again when once the footsteps have erred into the pathways of guilt!

26. Whatsoever has evil at its root shall not flourish for ever.

THE RYE HOUSE PLOT; OR, RUTH, THE CONSPIRATOR'S DAUGHTER.

1. Time passes on continuous and unchecked, amid sunlight and shade, itself unconscious of the joys which it reflects as well as of the shadows that darken its progress.

2. Mankind should be judged by other means as well as by the mere countenance. For he who trusts only to the countenance as the index of the heart, is liable to be deceived. Unfortunately the great world itself is but a masquerade, where few disclose their real faces, but were wizards of different degrees of hypocrisy and affectation, and varied forms of dissimulation and deceit.

3. A man ought not to be flattered or offended at hearing his own disposition depicted.

4. So true it is that there is no happiness on earth without its alloy of some kind or another.

5. How seldom is it in this world that the realization of a particular aim is accompanied with the full amount of joy that was anticipated!

6. We must not blind our eyes to the fact that heaven sometimes, for its own inscrutable purposes, suffers innocence to be martyred, and guilt to escape with impunity.

7. The serpent which has no venom in its fangs is more loveable in my estimation than the most beauteous woman whose lips distil poison.

8. It is always well to cement friendships rather than to provoke animosities.

9. Rest assured that what heaven resolves to accomplish will be achieved—and its high purpose will not be baffled by puny human struggles.

JOSEPH WILMOT; OR, THE MEMOIRS OF A MAN-SERVANT.

1. We all have our trials in this world; and it is our duty to bear them with resignation.

2. Even in the breast of the most high-minded and intelligent, there may be a certain little feeling of pride—a certain sentiment of satisfaction, in appearing with a sudden

and startling effect in the capacity of rank, wealth, and importance, amidst those scenes where the individual had previously been known merely in his poverty, his humility, and his obscurity.

3. Money is a talisman which can cause smiling scenes to take the places of havoc and desolation, and stately mansions to spring up from the midst of piles of ruins.

4. The sorriest crust acquired by honourable means, is a luxury in comparison with the richest dainties nefariously procured.

5. As the juice of the grape takes effect upon a man, he cannot resist the temptation of speaking on the subject which is uppermost in his mind, though in his sober moments it is the very one he would chiefly avoid.

6. We all have our troubles and annoyances in this world—the highest and richest as well as the humblest and poorest.

7. The afflictions we experience are often intended only to chasten us, and prepare us for the better appreciation of that happiness which we covet. These chastenings are therefore in themselves only temporary—the happiness comes at last—and the wise purposes of heaven are fulfilled.

8. We cannot become wise on certain points all in a moment; and even the oldest of us have fresh experiences to learn in the world's affairs.

9. Even though the circumstances of the world constitute no trammels,—yet the heart's feelings often become chains: and though silken ones—aye and gladly worn too—they are chains all the same.

10. Never in personal matters make a confidant unnecessarily—especially on a short acquaintance. The evils which arise from an over-friendly communicativeness are incalculable; and even when dealing with an honourable man it is better to be on the safe side and maintain a suitable reserve. If a man were to cast a retrospective glance over his own career

he would find instances in which if he had exercised a little more reserve instead of being too prone to frank and friendly communicativeness—if, in a word, he had been less confiding, he should have escaped several calamities.

11. A man who precipitately gives the pledge that is demanded of him, would as readily break it ; but the man who hesitates at thus solemnly committing himself, deals not lightly with an oath and looks upon it as too sacred to be broken.

12. There may be poison in the cup of honey—but it will still have its sweetness : there may be venom in the goblet of sparkling wine—but it will still possess its fascinations : there may be death in the perfume of some beauteous flower—but it will not the less retain the brilliancy of its charms. Oh ! are not the apples on the shore of the Dead Sea delightful to the eye, though they contain ashes at their core ?—is not the shade of the upas grateful to the way-worn traveller : but is there not death in its umbrageous canopy ? We must not judge by personal appearances, for the most venomous snakes have often the loveliest skins—who can, therefore, fathom the human heart—dive deep down into its mysteries—and ascertain what fearful capacities for evil may be latent there ? The more we saw of human nature, the more we would be astounded and the more deeply impressed with the necessity of enlarging our experiences as much as possible. It is as preposterous for one of youthful years to be presumptuous enough to judge of human nature, and to define the instances where virtue and vice should have their limits drawn, as for the human intellect, when standing on the shore of Time, to contemplate the great ocean of Eternity, with the hope of discovering an horizon in the far-off distance.

13. When once a man has entered upon the path of misdeed, his very crimes constitute a destiny: they form as it were the necessities of his position, and he is irresistibly hurried on

in the same evil course notwithstanding the veritable inclination and the real unfeigned craving that he may have to retract and amend. Let every man take warning and avoid the first downward step from the straight pathway of rectitude. He may fancy it is but *one* step he is about to take—he may reason within himself that he will descend no lower—and, on the contrary, that he will do his best to regain the higher ground from which he has departed : but, oh ! when too late he will discover the miserable sophistry with which he has cheated himself—he will see that when once the line of demarcation is passed, incalculably difficult is 'it to step back again within the boundary of virtue's sphere !

AGNES ; OR BEAUTY AND PLEASURE.

1. Old age is naturally and necessarily selfish. This is probably a well-meant dispensation of heaven ; for it would be too much for old age to have the cares of others to attend to as well as its own.

2. How brittle is our reputation in this world, and how the surface of the purest mirror may be dimmed with the foulest breath !

3. Riches do not always constitute happiness. There's many and many a drawback.

4. God is just—and he does not for ever heap misfortunes upon the heads of those who have not merited them.

5. Crime often makes cowards of those who are seeking to perpetrate it.

6. The satisfaction experienced by a heart conscious of its own integrity, is a far higher reward for a good deed than any praise which human lips may bestow.

7. Do not endeavour to delude your mind with a fallacious hope. The most foolish of all men is he who deceives himself.

8. The truth when unpleasant should not be always told :

it would be the height of punctilious fastidiousness to adhere strictly to the letter of the truth in such circumstances.

9. Crime is horribly prolific. It is like reptile which brings forth a swarm of a venomous brood.

10. When the guilty mind is bent on the consummation of its iniquity, it is only, alas ! too easy to conjure up arguments to impel it in its career and to harden it while pursuing that path.

11. The most astute persons in the world may sometimes be caught off their guard—the most cunning and wily may occasionally commit themselves—and those who are ordinarily most famous for having their wits constantly about them, may on some occasion or another lose their shrewd foreseeing qualities.

12. It often happens in this world that circumstances transpire to prevent the accomplishment of the simplest actions, and those persons who would not delay a moment in despatching serious affairs, suffer themselves to fall into a lamentable procrastination in reference to matters of more trivial import.

13. Those who ought to be the first to see things, are sometimes the last ; and rumours may circulate round and round the very persons whom they most concern, without reaching their ears.

14. Services may be rendered without the necessity of the benefactor being always seen. In fact, true philanthropy very often conceals itself behind a curtain, until by some accident revealed.

15. The language of love is as sweet to the soul as the choicest nectar is to the tongue.

16. We should submit with all humility to the dispensations of Providence.

17. Marriage is a sacrament wherein only those who stand

well with heaven and their own consciences, ought to be the partakers.

18. Innocence when unjustly accused, often wears the very aspect of guilt itself.

19. How often do we mark that when a crime is perpetrated, the criminal commits some oversight or some inadvertence which ultimately leads to his detection! It is thus by ways apparently so mysterious and inscrutable that Providence works out its objects!

THE YOUNG DUCHESS ; OR, MEMOIRS OF A LADY OF QUALITY.

1. There are certain circumstances in which the most delicate natures are enabled to arm themselves with a panoply which but a short time back they might have fancied that they were but little able to bear.

2. What a world it is!—what wheels within wheels!—what a continued series of illustrations of the process of diamond cutting diamond! Ah! it is indeed a rum world! No one in it does anything without a motive more or less selfish: no heart is disinterested.

3. We are all condemned to death, with reprieves of a longer or shorter date. Wherefore, then, should we hesitate to look upon the preparations for our own obsequies?

4. We cannot but admire the virtue which shines by its own unaided lustre—the genius which makes for itself a glorious renown—the enterprise which raises itself from poverty to wealth, from obscurity to importance—for all these are evidences of the highest nobility—the loftiest aristocracy.

5. There is always hope while there is life, and who shall venture to define the power or the readiness of providence to develop even those mysteries which may appear most inscrutable.

6. There is a heaven to take cognizance of misdeeds com-

mitted upon earth, and that sooner or later there must be retribution for all wrong-doing.

LOVES OF THE HAREM ; A TALE OF CONSTANTINOPLE.

1. Mercy is one of the noblest attributes of the human heart; and it may prove a not unpleasurable reflection for the remainder of a man's life that he had humanely spared where he had the power sternly to strike.

2. Man has no power over his own heart—and that what he may vow to do, his feelings may not permit him to adhere unto.

3. We must always suspect the presence of felicity, inasmuch as it is but the distant usher of pain and distress ; and we must not despair in sorrow, because it is only a prediction and an assurance that brighter days await us.

4. Although a great man's wealth be boundless and his power almost unlimited, he has still his cares as profound and as numerous as any of the millions who tremble at his nod.

5. Oh ! let not man complain against his lot ; but let all be assured that it is not a vain sophism, nor an idea originating in a cynical philosophy, which endeavours to alleviate the pains of an individual by the belief that his fellow-creatures are as wretched as himself ; that it is not erroneous to suppose that the happiness and misery of this life are fairly parcelled out, and that a proportionate division is allotted to each member of the society of the world ?

6. Change of scene and variety of occupation are amongst the most certain and efficacious balms which can be applied to the wounded mind

7. Strange, indeed are the vicissitudes of this world—strange the destinies of the human race, and unfathomable

the mystery in which the Great Cause of all has enveloped the motives and the objects of his wonderful plans !

8. All conditions of life have their contingent misfortunes and annoyances ; and that our fancies alone may create ideal unhappiness, where it does not in reality exist. An existence which is all sugar, is not happy ; because the absence of any bitter prevents a due appreciation of the value of the sweet.

9. Learn to mistrust everything in this life. If you invariably examine the attractive side of things and events, you will never gain that experience which teaches you how to avert impending evil.

10. The dew of a pure affection is like the golden shower which fell from heaven into the prison of Danæ—it will penetrate through thick walls, and its grateful humidity will cheer the wanderer in the sandy desert, as well as the captive in his dreary prison !

11. It is absurd to lay down plans for the future. When man has adjusted the balance of his destinies upon the nicest level, the rude blast of adversity suddenly carries a single straw into one of the scales, and destroys all his calculations. That same wind often blows, too, from a quarter where it is but little expected, and where the sky is cloudless and serene.

12. A grief which is smothered is invariably the more acute. It resembles the concentration of volcanic matter in the bowels of the earth, and which becomes the more dangerous the longer it is kept without a vent.

13. Love is like the vine which clings round the forest-tree in a secluded spot : so long as its tendrils are watered by the dews of hope, they flourish and are verdant ; but when the arid heat of despair pours its scorching breath upon them, they gradually relinquish their hold of the

trunk which has long supported them, and soon wither and die away.

Proverbs.—A woman's love is tender and soft: her vengeance is terrible. 2. God only is immortal—and frailty is inherent in mortality. 3. No tree is without a shadow; no imprudence without its regret. 4. In all cases of doubt it is prudent to consider your enemy an elephant, although he be no bigger than a mouse. 5. When the arrow of fatality is discharged, the buckler cannot stop its flight. 6. It is not in living long, but in seeing much that experience is acquired. 7. Nothing can happen beyond, or short of that which is predicted. 8. If Allah have determined upon one's escape, ten thousand iron-bars and ten thousand sentinels will not prevent it. 9. When the head fails, the feet fail also. 10. We must sacrifice the beard to save the head. 11. When death is at head, a man will dare anything to escape with his life. 12. It is true that he who runs away* from the rain, frequently falls in with the hail. 13. We can know nothing more than what we see. 14. The generous individual carries his heart upon his tongue; but the prudent one carries his tongue upon his heart. 15. Nothing is impossible in which God interposes his omnipotence.

PART XXIV.

E. HARRIS RUDDOCK, M. D.

TEXT BOOK OF MODERN MEDICINE AND SURGERY.

OLD AGE AND SENILE DECAY.

Human life may be divided into three great epochs—the period of development, that of middle life, and that of physical decay.

Under the first division is included the whole time from birth up to about the twenty-fifth year, during which

the vegetative organs and those of the lower animal life are consolidating. The central nervous system is more slow in reaching its highest development, and the brain especially is many years later in acquiring its maximum of organic consistency and functional power.

The middle period of life—between about the twenty-fifth and the forty-fifth year—is the time that the individual is subjected to the greatest pressure from external causes. The industrial classes are absorbed in the struggle for maintaining themselves and their families; the rich and idle are immersed in dissipation, or haunted by the mental disgust it excites. At the same time, the women are going through the exhausting process of child-bearing, and are either surrounded with the cares and duties of a poor household, or equally pressed with anxiety to attain positions for themselves and their children in fashionable life; or they are idle and heart-weary; or forced to an unnatural celibacy. Frequently they are both idle and anxious.

The period of decline may be said to commence when first indications of distinct physical decay manifest themselves, and when a new set of vital conditions come into force. There are not, however, any sharp lines of demarcation between the epochs thus sketched; the one insensibly grows into its successor.

Youth and Age. Although the activity of the growth of the organs in childhood and youth offers a striking contrast to their decline in old age, there is, notwithstanding a resemblance in the diseases of the two extremes of life, like the tints of the rising and setting sun.—In the early period, the constitution has not acquired its vigour: in the closing, it is losing it.

TO THE MERE WORLDLING, OLD AGE IS REPULSIVE. BUT WHEN LIFE HAS BEEN SPENT WISELY,—ERRORS CORRECTED, THE HEART DISCIPLINED, AND THE INTELLECTUAL AND MORAL

POWERS ARE IN THE ASCENDANT—OLD AGE—MODERATED, CHASTENED, ELEVATED—PRESENTS A SPECTACLE HAPPILY DESCRIBED AS A “CROWN OF GLORY.” A HUMAN BEING WHO, AFTER FULFILLING ALL THE DUTIES OF LIFE, IS STILL LIVING IN A “GREEN OLD AGE;” “WHOSE EYE IS NOT DIM, NOR HIS NATURAL FORCE ABATED,” THUS RIPENED FOR THE FUTURE, MAY WELL COMMAND OUR ADMIRATION AND VENERATION.

The decay of nature is *gradual*, and does not affect all the structures of the body equally at the same period; it also begins in some at a comparatively early, and in others not until a considerably advanced period of life.

Premature Old Age. In alluding to the decay of nature, we may add that we refer rather to the vital decay of individuals than to the mere lapse of years: vital conditions cannot always “be measured by number of years.” It is well known that some persons at fifty, or even earlier, are in this respect older and more shattered in constitution than others who have attained the age of seventy or upwards.

Treatment of the Aged.—There are many ailments peculiar to the approach of old age which require special medical treatment, or the application of particular measures, in which we are often rewarded for the timely use of appropriate remedies, and the prompt employment of judicious means, by seeing the flickering flame rekindled, and valuable life considerably prolonged. On two or three points only can we make some general observations.

(1). *Food.* Food should be of a much less solid form than during the vigour of adult life. Just as nature provides fluid food during infancy before the teeth appear, so the loss of teeth, a common attendant upon old age, necessitates a return to a form of food that does not require mastication. Inattention to this point is one of the most fruitful causes of the impaired digestion, weakness, and sufferings of the aged.

(2). *Rest.* This is essential to the health and safety of the fragile frame of the aged. The sports and exercises of youth, or the exertions of maturer age, would fracture the bones, rupture the tendinous portions of the muscles, or occasion a blood-vessel to give way. To the aged, long-continued exercise and too little rest are highly unfavourable, the reparative processes being only slowly performed. Happily, the activities and athletic exercises of youth become distasteful to old persons, and the burdens of mid-day life are transferred to the succeeding generation, and they now seek and enjoy a condition of quiet and repose necessary to their present well-being.

(3). *Warmth.* In the winter season, when sudden changes of temperature are frequent, provision should be made for preventing the ingress of the cold early-morning air, and for maintaining a suitable temperature in the bedroom through the whole night.

Thus the physical frame decays, and man passes away, death terminating the journey of life, and the traveller welcoming the long repose as he had often welcomed sleep after the fatigue of the day. We have reason to believe that dying is often as painless as falling asleep.

Passing through nature to eternity,

“The sense of death is most in apprehension.”

There is, thus, beneficence in man's decline just as in his growth and maturity, and there is also design. The philosopher not only submits with resignation to the decay of his material form, but rejoices in the assured hope that so perfect and highly endowed a structure, teeming with evidences of beneficent design, has not been constructed merely to rise, flourish, and then disappear without a future grand result, commensurate with so costly an expenditure of wisdom and goodness. INFINITE WISDOM, which designed and called man into being, would, it seems, forbid that such a creation

should be comparatively vain, leaving only a dark blank as the memorial of his existence. In the dissolution of our mortal fabric we but trace its relationship to organic and inorganic nature, which is a succession of ceaseless changes. From the sun and stars, whose constitution the spectroscope has in recent years wonderfully revealed, to the grain of sand which is washed from the face of the surf-beaten rock to form again a part of the bulwark of a distant shore—from the giant of the forest down to the tiny lichen in the cleft of the wall—from the leviathan of the deep down to the minutest monad—all are undergoing the same round of constant transition. Throughout the universe, as in the microcosm of man's body, the laws of disintegration and decay are balanced by those of reproduction and supply. Individuals, species, genera, all pass away, and are replaced by others. Man's brain, the highest organised machine, itself follows the universal law; but man himself is not thus mutable. The *ego* is one and the same, from the moment it first sprang into existence. That it exists unchanged by the ceaseless changes of the physical organism to which it is linked, is surely evidence that it is independent of the matter, and that it will survive when the present order of nature has passed away.

Death, then is really but a transitional process by which the link which binds man to an earthly form is broken, and through which the good pass from a probationary and transient state of existence to one that is pure and immortal.

“The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.”

PART XXV.

PYE HENRY CHAVASSE.

ADVICE TO A WIFE.

"A good wife is Heaven's last, best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels ;—her voice is sweet music—her smiles, his brightest day—her kiss, the guardian of his innocence—her arms, the pale of his safety, the balm of his health, the balsam of his life—her industry, his surest wealth—her economy, his safest steward—her lips, his faithful counsellors—her bosom, the softest pillow of his cares—and her prayers, the ablest advocate of Heaven's blessings on his head."

Jeremy Taylor.

'Of earthly goods, the best is a good wife ;

A bad, the bitterest of human life.'

Simonides.

1. A wife may be likened to a fruit tree, a child to its fruit. We all know that it is as impossible to have fine fruit from an unhealthy tree as to have a fine child from an unhealthy mother. In the one case, the tree either does not bear fruit at all—is barren—or it bears undersized, tasteless fruit—fruit which often either immaturally drops from the tree, or, if plucked from the tree, is useless; in the other case, the wife either does not bear children—she is barren—or she has frequent miscarriages—"untimely fruit"—or she bears puny, sickly children, who often either drop into an early grave, or, if they live, probably drag out a miserable existence. You may as well expect "to gather grapes of thorns or figs of thistles," as healthy children from unhealthy parents! Unhealthy parents, then, as a matter of course, have unhealthy children; this is as truly the case as the night follows the day, and should deter both man and woman so circumstanced from marrying. It is a fearful responsibility, both to men and women, if they be not healthy, to marry. The result must, as a matter of course, be misery!

2. If a wife is to be healthy and strong, she must use the means—she must sow before she can reap; health will not come by merely wishing for it. The means are not always at first agreeable; but, like many other things, habit makes them so. Early rising, for instance, is not agreeable to the lazy, and to one fond of her bed; but it is essentially necessary to sound health. Exercise is not agreeable to the indolent; but no woman can be really strong without it. Thorough ablution of the whole body is distasteful and troublesome to one not accustomed to much washing—to one labouring under a kind of hydrophobia; but there is no perfect health without the *daily* cleansing of the *whole* skin. But all these processes entail trouble. True; is anything in this world to be done without trouble? And is not the acquisition of precious health worth trouble? Yes, it is worth more than all our other acquisitions put together! Life without health is a burden; life with health is joy and gladness! Up, then, and arouse yourself, and be doing; for life is no child's play—"Be strong and of good courage."

3. Idleness is the mother of many diseases; she breeds them, feeds them, and fosters them, and is, moreover, a great enemy to fecundity. Idleness makes people miserable. Idleness is certainly the hardest work in the world. "Woe to the idle! Woe to the lonely! Woe to the dull! Woe to the quiet little paradise, to the sweet unvaried tenor, to the monotonous round of routine that creates no cares, that inflicts no pangs, and that defies even disappointment."

4. If a person be in perfect health, the very act of living is itself thorough enjoyment, the greatest this world can ever bestow.

5. A French poet once sung that a house without a child is like a garden without a flower, or like a cage without a bird. The love of offspring is one of the strongest instincts implanted in woman; there is nothing that will compensate

for the want of children. A wife yearns for them ; they are as necessary to her happiness as the food she eats and as the air she breathes.

6. There are a few things more conducive to health than walking exercise ; and one advantage of our climate is that there are few days in the year in which, at some period of the day, it might not be taken. Walking—I mean a walk, not a stroll—is a glorious exercise ; it expands the chest and throws back the shoulders ; it strengthens the muscles ; it promotes digestion, making a person digest almost any kind of food ; it tends to open the bowels, and is better than any aperient pill ever invented ; it clears the complexion, giving roses to the cheeks and brilliancy to the eye, and in point of fact, is one of the greatest beautifiers in the world.

7. The muscles require to be tired, and not be trifled with ; the lungs ask for the revivifying air of heaven, and not for the stifling air of a close room ; the circulation demands the quickening influence of brisk walk, and not to be made stagnant by idleness. This world was never made for idleness ; everything around and about us tells of action and of progress. Idle people are miserable people ; idle people are diseased people ; there is no mistake about it. There is no substitute in this world for exercise and for occupation ; neither physic nor food will keep people in health, they must be up and doing and buckle on their armour, and fight as every one has to fight, the battle of life !

8. An abundance of walking exercise and of household occupation will frequently convert a bad into a good constitution. Moreover, there is not a greater beautifier in the world than fresh air and exercise.

9. A lady should walk *early* in the morning, and not *late* in the evening. The dews of evening are dangerous and are apt to give severe colds, fevers, and other diseases. Dew is more likely than rain to give cold—

“ The dews of the evening most carefully shun—

Those tears of the sky for the loss of the sun,” *Chesterfield*.

10. Riches seldom bring health, content, many children, and happiness; they more frequently cause disease, discontent, childlessness, and misery. Riches and indolence are often as closely united as the Siamese twins; diseases and death frequently follow in their train. “Give me neither poverty nor riches” was a glorious saying of the wisest of men. Rich and luxurious living, then, is very antagonistic to fecundity.

11. Riches, if it prevent a lady from having children, is an evil and a curse, rather than a good and a blessing; for after all, the greatest treasures in this world are “household treasures”—healthy children! If a wife be ever so rich and she be childless, she is, as a rule, discontented and miserable. Many a married lady would gladly give up half her worldly possessions to be a mother; and well she might—they are far more valuable. I have heard a wife exclaim with Rachel, “Give me children, or else I die.”

12. How glorious, and balmy, and health-giving, is the first breath of the morning, more especially to those living in the country! It is more exhilarating, invigorating, and refreshing than it is all the rest of the day. If you wish to be strong, if you desire to retain your good looks and your youthful appearance, if you are desirous of having a family, rise betimes in the morning; if you are anxious to lay the foundation of a long life, jump out of bed the moment you are awake. Let there be no dallying, no parleying with the enemy, or the battle is lost, and you will never after become an early riser; you will then lose one of the greatest charms and blessings of life, and will, probably, not have the felicity of ever becoming a mother; if you do become one, it will most likely be of puny children. The early risers make the healthy, bright, long-lived wives and mothers. But if a wife is to be an early riser, she

must have a little courage and determination ; great advantages in this world are never gained without ; but what is either man or woman good for if they have not those qualities.

13. The early morning is one of the best and most enjoyable portions of the day. There is a perfect charm in nature which early risers alone can appreciate. It is only the early riser that ever sees the "rosy morn," the blushing of the sky, which is gloriously beautiful ! Nature, in the early morning, seems to rejoice and be glad, and to pour out her richest treasures ; the birds vie with each other in their sweetest carols ; the dew on the grass, like unto myriads of diamonds, glittering and glistening, and glinting in the rays of the sun ; occasionally the cobwebs on the shrubs and bushes, like exquisite lace sparkling with gems ; the fresh and matchless perfume and fragrance of the earth and flowers ;—these, one and all, are gloriously beautiful to behold, and can only be enjoyed to perfection in the early morning, while the majority of people, during the choicest periods of their existence, are sweltering, and dozing, and deteriorating both in body and mind, on beds of down, when they ought to be up, out, and about !

14. Early rising imparts health to the frame, strength to the muscles, and comeliness to the countenance, it clears the brain, and thus brightens the intellect ; it is a panacea for many of the ills of life, and, unlike many panaceas, it is both simple and pleasant in its operation ; it calms the troubled breast ; it gives a zest to the after employments and pleasures of the day ; and makes both man and woman look up from "nature's works to nature's God !"

15. Early rising rejuvenises the constitution ; it makes the middle-aged look young, and the old look middle-aged ; it is the finest cosmetic in the world, and tints the cheeks with a bloom the painter emulates, but in vain ! On the other hand, late rising adds years to the looks, fills the body with aches and pains, and the countenance with crow-feet

and wrinkles; gives a yellowness and pimples to the face, and depression to the spirits. Aged looks and ill-health invariably follow in the wake of late rising. .

16. I moreover declare that a lady cannot have sweet refreshing sleep at night unless during the day she take plenty of exercise, and unless she have an abundance of active, useful occupation. Occupation—active, useful occupation—is the best composing medicine in the world; and the misfortune of it is, that the wealthy have little or no occupation to cause them to sleep. Pleasure they have in abundance, but little or no real occupation. “The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer them to sleep.” *Ecclesiastes*.

17. As exercise is very conducive and provocative of sleep—sound, sweet, child-like sleep—exercise must be practised, and that not by fits and starts, but regularly and systematically.

18. Sleep is the choicest gift of God. Sleep is a comforter, a solace, a boon, a nourisher, a friend. Happy, thrice happy, is a wife who can sleep like unto a little child! When we are well, what a comfort is sleep; when we are ill, what a soother of pain is sleep; when we are in trouble, what a precious balm is sleep!

19. Indolence and luxury kill more than hard work and hard fare ever did or ever will kill. Indolence and luxury are slow poisons; they destroy by degrees, but are in the end as certain in their deleterious effects as either arsenic or deadly nightshade.

20. How often we hear a rich lady complain that she has no appetite; she is, in the midst of plenty, half starved; what exercise has she taken, what useful work has she done, to ensure an appetite? The poor woman, on the contrary, who labours for her living, has often a keener appetite than she has the means to gratify—a crust with her is

delicious, "hunger being the best sauce." How true it is that fortune.

"Either gives a stomach, and no food,—
Such are the poor, in health; or else a feast,
And takes away the stomach—such are the rich,
That have abundance, and enjoy it not." *Shakespeare.*

21. Pleasure to a certain degree is as necessary to the health of a young wife, and every one else, as the sun is to the earth—to warm, to cheer, and to invigorate it, and to bring out its verdure. Pleasure, in moderation, rejuvenises, humanises, and improves the character, and expands and exercises the good qualities of the mind; but, like the sun in its intensity, it oppresses, drieth up, and withereth. Pleasures, kept within due bounds, are good, but in excess are utterly subversive of health and happiness.

22. Cheerfulness, contentment, occupation, and healthy activity of mind cannot be too strongly recommended. A cheerful, happy temper is one of the most valuable attributes a wife can have. The possession of such a virtue not only makes herself, but every one around her, happy. It gilds with sunshine the humblest dwelling, and often converts an indifferent husband into a good one. Contentment is the finest medicine in the world; it not only frequently prevents disease, but, if disease be present, it assists in curing it. Happy is the man who has a contented wife! A peevish, discontented helpmate is always ailing, is never satisfied, and does not know, and does not deserve to know, what real happiness is. She is "a thorn in the flesh." Notwithstanding she might have all that she can desire in this world, yet being discontented, she herself is of all women the most miserable.

23. Everything ought to be done to cultivate cheerfulness; it might be cultivated just as readily as exercise or music is cultivated: it is a miserable thing to go gloomily through

the world, when everything in nature is bright and cheerful. "Laugh and grow fat" is a saying as old as the hills, and is as true as it is old. The moping, miserable people there are in the world are enough to inoculate the rest of mankind with melancholy. Cheerfulness is very contagious, and few can resist its blandishments. A hearty laugh is good for the digestion, and makes the blood course merrily through the veins. It has been said that it is not gentle to laugh aloud; but, like many fashionable sayings, it is the very essence of folly! Cheerfulness is like a valuable prescription for "a cheerful countenance doeth good like a medicine."

24. One of the greatest requisites, then, for a happy home is a cheerful, contented, bright, and merry wife; her face is a perpetual sunshine, her presence is that of an angel; she is happy in herself, and she imparts happiness to all around her. A gentle, loving, confiding, placid, hopeful, and trusting disposition has a great charm for a husband, and ought, by a young wife, to be assiduously cultivated.

25. Idleness is a curse, and brings misery in its train! How slow the hours crawl or when a person has nothing to do; but how rapidly they fly when she is fully occupied. Besides, idleness is a frequent cause of barrenness. Hard-worked, industrious women are prolific; while idle ladies are frequently childless, or, if they do have a family, their children are puny, and their labours are usually both hard and lingering. Doctors know full well the difference there often is between the labour of a poor, hard-worked woman, and of a rich, idle lady; in the one case the labour is usually quick and easy; in the other, it is often hard and lingering. Oh! if wives would consider betimes the importance of an abundance of exercise and of occupation, what an immense amount of misery, of pain, of anxiety, and anguish they might avert! Work is a blessed thing; if we do not work, we pay the penalty—we suffer "in mind,

body, and estate." An idle man or an idle woman is an object of the deepest pity and commiseration. A young wife ought, then, always to remember that

"The way to bliss lies not on beds of down." *Quarles.*

26. Truly may it be said that "occupation earns a night's repose." It is the finest composing medicine in the world, and, unlike an opiate, it never gives a headache; it never produces costiveness; and never, by repetition, loses its effect. Sloth and restlessness, even on down, are generally bedfellows.

27. Cheerfulness and evenness of temper ought, by a young wife, to be especially cultivated. There is nothing that promotes digestion, and thus good health, more than a cheerful placid temper. We know that the converse is very detrimental to that process; that violent passion takes away the appetite, deranges the stomach, and frequently disorders the bowels. Hence it is that those who attain great ages are usually of an even, cheerful temper. "Our passions are compared to the winds in the air, which, when gentle and moderate, let them fill the sail, and they will carry the ship on smoothly to the desired port; but when violent, unmanageable, and boisterous, it grows to a storm, and threatens the ruin and destruction of all."—*Grosvenor.*

28. In summing up my advice to a Young Wife, I beg to give her the following inventory of some of the best physic to be found in the world:—early rising; thorough morning ablution; good substantial plain food; great moderation in the use of stimulants; a cool and well ventilated house, especially bed-room; an abundance of fresh air, exercise, and occupation; a cheerful, contented, happy spirit; and early going to bed: all these are Nature's remedies, and are far superior and are far more agreeable than any others to be found in the *Materia Medica*.

PART XXV.

WILLIAM FLEMING, D. D.

"MANUAL OF MORAL PHILOSOPHY."

SELF-CONSERVATION.

1. Man is not born into this mortal life merely to eat and drink, and then lie down like the brutes which perish. He has a work to do, and a time in which to do it. The work is great, the time is short, and he has no right to shorten it. This life is a warfare. In this warfare every man has his post or station, and he is not at liberty to desert it. He is bound by more than military oath to keep it. Pythagoras is represented as saying "That no one should depart from his station without the command of his general, that is God." Plato has said "That in this life we are placed as in a garrison, from which we must not retire nor withdraw ourselves."

2. A state of health is in itself a state of enjoyment ; and it is necessary as a condition to every other enjoyment. So that man, without any higher motive than mere self-love, should be led to take care of the health of that living body which has been committed to his charge.

3. But the health of the body is necessary to the soundness and strength of the mind. Ill-health may prevent that exercise and discipline which are necessary to the first development of the mental faculties. After they have received their due development, sickness and disease may impede and impair their use. Ill-health, when long-continued, incapacitates for the active discharge of the duties of life, and

often begets a langour and listlessness which render us insensible or indifferent to the claims of others. Occupied with our own sufferings, we may become peevish and fretful—a burden to ourselves and to all around. These effects, no doubt, may be, and ought to be, guarded against; and ill-health, when not occasioned by our own fault or negligence, should be borne with patience and resignation. But it is often difficult to do so; and it is obviously the duty of all who would lead a virtuous and happy life to take all reasonable care of their bodily health, as necessary to the strength and serenity of their mind, and to the active and cheerful performance of the part assigned to them in the business of life.

4. *Cleanliness* is a duty to which we are prompted by our natural feelings, and is important, not only as contributing directly to the health and comfort of the body, but also to the strength and purity of the mind. Many diseases originate in a want of *cleanliness*, and may be cured by attention to it. And it has been remarked that they who are careless about the clean and wholesome state of the body are not often distinguished by the purity or spirituality of their thoughts.

5. Resolve not to be poor. Whatever you have, spend less. Poverty is a great enemy to human happiness: it certainly destroys liberty; and makes some virtues impracticable, and others extremely difficult. Wealth may tempt to sensuality and self-indulgence; but poverty also has its temptations and its evils. No wise nor good man can be insensible to them. His sense or apprehension of them will not beget in him any undue love of wealth, nor prompt to any undue means of obtaining it. But it will lead him to secure, by diligent and honourable exertion, a competent portion of the good things of this life. The body, when deprived, through poverty, of necessary and suitable nourishment and clothing, may languish and decay, or be assailed by infirmity and disease; while the

mind, filled with anxious and corroding cares, may become incapable of any good thought. With a view both to his virtue and his happiness, it is obviously the duty of a wise man to seek and to secure the means of living in a manner suitable to his condition and circumstances.

6. When wealth is already in possession, it should be husbanded with care, and expended with *Economy*, that poverty and its attendant evils may be averted from ourselves, and the wants of our poorer brethren supplied, in some measure, out of our abundance.

7. We have no right to waste any surplus in extravagance or folly; and having secured our own comfort, we should seek next, by *Frugality* and economy, to increase the comfort and to better the condition of those around us, who have been less fortunate in this respect than ourselves. For we are bound to look not merely to our own things, but every man also to the things of his neighbour.

SELF-CULTURE.

1. Man, as a rational and responsible being, must educate himself. And his education, in this view of it, does not terminate with childhood or youth, but only with his life. So long as he lives he should be learning how to do his duty better and how to improve his opportunities more fully. The field of knowledge is wide and various, and the field of action is no less so. Ignorance is to be dispelled and error avoided. Mistake and folly are to be guarded against. What is true and good is to be sought after, and what is right and prudent is to be done. The intellect is to be enlightened and strengthened, the affections purified and elevated, and the whole character brought under the cognizance and direction of Reason and Conscience, with a view to the discharge of duty and the enjoyment of happiness.

2. Conscience is in truth the great dispenser of happiness or misery to man. If conscience be clear, and its commands

obeyed, all is peace and serenity. If conscience be doubtful, or its dictates disregarded, there is nothing but confusion and every evil work. It is the duty, therefore, of every wise and good man to have his conscience so exercised as clearly to discern between Right and Wrong. All tampering with its dictates and all stifling of its feelings are carefully to be avoided : and it is to be preserved void of offence both towards man and towards God.

3. Conscience, when truly enlightened, in laying down the law of Right and Wrong, has reference to a law higher than its own. It carries us out of ourselves, and above ourselves, to Him who is the Fountain of all law and all rectitude ; and in doing so it opens up a fresh source of enjoyment. Man never attains to the true dignity of his nature till he rises to a sense and acknowledgment of God, and cherishes those sentiments of gratitude and reverence which are due from the creature to the Creator. In lifting his thoughts from things seen and temporal to those things which are unseen and eternal—in linking his weakness and insufficiency with the perfection and fulness of the Infinite—in looking on himself as formed in the image of the Divine immortality, and as destined to share yet more of the Divine goodness,—he is filled with lofty and pleasing anticipations which shed serenity over his mind and purity over his conduct. He who neglects to indulge in such contemplations, and to cherish the sentiments which spring from them, neglects at once his duty and his happiness.

4. He who wisely consults his happiness will be careful to form correct views of this life, and of the laws according to which it is governed. Trusting in the wisdom and goodness of Providence, he will seek and find his happiness in discharging the duties of the station which has been assigned to him, in bearing up under its difficulties and improving its advantages, in preserving the peace of his mind and the approbation

of his conscience, and in cherishing a steadfast faith in the government of God, and a cheerful acquiescence in all its arrangements.

THEISTIC ETHICS, OR NATURAL THEOLOGY.

1. According to Plato, the only objects of science or certain knowledge are ideas. These can only originate and dwell in a mind; and as they do not originate in our mind which merely apprehends them, they belong to a Higher. The faculty by which we have ideas of the true and real, of the fair and good, is Reason; and human Reason is an efflux of the Divine Reason. Man knows and loves because God is. It is in His light that we see light, and by His love that we are transformed into His image. He is the reason and cause of all being, the ground of all certainty, the pattern and source of all perfection. His existence is the foundation of all that exists, or that can be called into existence,—without Him there could be no being, no reality, no knowledge, no truth, no justice, no goodness.

2. The whole frame of the external world, so admirably suited to the living beings which people it—the arrangements by which the earth is fertilized and rendered fruitful—the abundant provision which is made for the health and subsistence of the various tribes of sentient creatures—the organs of sense and the instruments of activity with which they are furnished—the instincts and appetites by which they are guided—the appearances of enjoyment and the indications of delight with which they discharge the functions and follow the propensities of their several natures—the song of the feathered tribes—the playful activity of some animals, and the gratified repose of others—the successful independence of the solitary, and the social habits of the gregarious—and the satisfied look of all, compel us to exclaim, “The earth is full of thy riches, O Lord! so is the great and wide sea wherein are things innumerable, both

small and great. These all wait upon Thee, that Thou mayest give them their meat in due season. What Thou givest them they gather. Thou openest thy hand, and they are filled with good."

3. "Almost every different substance in the world offers a different flavour to the palate, a different beauty to the eye, or different music to the ear. Every successive season of the year, and almost every new day, brings a new pleasure within our reach; and in this endless variety and exquisite adaptation, which shall we most admire, the *goodness* by which the system was suggested, or the Wisdom by which it was arranged?"

4. It should heighten our sense of the *goodness* of God to consider that it continues to be manifested to the evil and unthankful. God hath never left Himself without a witness among men, but hath given to them fruitful and healthful seasons, and filled their hearts with food and gladness. They withhold from Him the gratitude and reverence so justly due—they abuse the powers and faculties with which He hath endowed them—they violate the dictates of reason and the suggestions of conscience—they deceive and oppress, they hate and murder one another—they mar the beautiful arrangements of nature and the benevolent intentions of Providence, and carry fraud, and violence, and bloodshed throughout the earth. And yet, although all these enormities lie naked and open before Him who seeth under the whole heavens, He bears with the wickedness and ingratitude of His creatures; and although they have sinned and come short of His glory, He hath never ceased to regard them with loving-kindness. The earth holds her wheeling course, the sun shines with undiminished splendour, the dews fall with unfailing richness, summer breathes her healthful gales, autumn waves her yellow gold, and nature continues to pour forth her bounties,

with as liberal a hand as if the bosoms which receive them had never known a sentiment but that of the firmest allegiance—had never felt a throb but that of the highest and purest gratitude to their munificent Creator,—as if man, who was anointed with the oil of gladness, to minister as a priest in this lower temple of the universe, had never broken his vows, nor neglected his worship, nor borne his faculties unmeekly, but had walked in piety and innocence, and kept from soil or stain that pure and glorious fillet with which his brow had been bound. It is impossible for us to reflect upon the carelessness and ingratitude which we have all, and so often, displayed, and to feel that, notwithstanding our numberless provocations, we have hitherto been spared, and protected, and cherished—without being most intimately convinced that God is not only good, but that He is abundant in *goodness*.

5. The infirmities of age, the failing eye, the shaking hand, and tottering frame, are kindly fitted to warn men of the change that awaits them. Misfortune, too, is often made the means of producing the like happy effects upon men. When they are deprived of their property and influence, and reduced to a state of comparative indigence and obscurity, life begins to lose its attractions and *Death* its terrors. But the great instrument employed to detach men from the love of life is sickness. Were they called to enter on the dark valley while high in health and spirits, surrounded with every means of enjoyment, and in possession of every relish for life, their removal would be accompanied with much more bitterness and grief than it usually is. There is a wonderful difference between the feelings with which men regard *death* in the season of health, and those with which they view it from a sick bed. In proportion as they approach it, they begin to see light even in the dark valley; while the world, which once seemed so fair, appears

to fade and vanish. The objects which formerly delighted them now lose their power to please. To the dull ear of sickness, music has no charms, and eloquence no beauty. To the dim eye of disease gold has no lustre, and even the fair face of nature can convey no pleasure. The dusky twilight of the chamber of *death* withdraws the world from their view, and prepares men for the falling of the last deep shadows. The closed shutter and the drawn curtain exclude, even from their eyes, those vanities which can no longer find a resting-place in their hearts; and, with regard to the objects of its former affection, their soul has become even like a weaned child. The ties which bound them down to earth are gradually loosened, till, at last, there is but a feeble thread to break, when they pass away and are at rest.

6. The things of the world, which solicit our love, are but little suited to the capacities of an immortal being, and often lead those who pursue them into conduct inconsistent with their dignity as rational and accountable creatures. How many have sought for glory in paths of danger, and after all their most successful exertions have only arrived at the feeling of its emptiness! How many have pursued in ways of duplicity, the acquisition of riches, which in themselves possess not a single excellence, confer not a single felicity which cannot even communicate the feeling of their insufficiency, but which continue to increase the desire and the misery of those who seek them, and which at last make to themselves wings and flee away, leaving their naked votaries with nothing but a recollection of the struggles, or it may be the crimes, by which they were obtained! In short, we may be mistaken in our estimate of the amiableness of their objects—we may be deceived in our judgment of the influence which the love of them may produce; but we know that we can never overrate the Perfections of God—that we can never be led astray by their Esteem; and we know that while every other love is unsatisfactory and

precarious, the *Love of God* is attended by a joy which is solid and lasting—which not only sheds its cheering influence on the dreary paths of this life, but opens up the prospect of increasing endearment through the endless ages of eternity.

WHAT MAKES A HAPPY OLD AGE.

“You are old, father William,” the young man cried;
The few locks that are left you are gray;
You are hale, father William, a hearty old man;
Now tell me the reason I pray.”

“In the days of my youth,” father William replied,
“I remember’d that youth would fly fast;
And abused not my health and my vigour at first,
That I never might need them at last.”

“You are old, father William,” the young man cried,
“And pleasures with youth pass away;
And yet you lament not the days that are gone;
Now tell me the reason I pray.”

“In the days of my youth,” father William replied,
“I remember’d that youth could not last;
I thought of the future, whatever I did,
That I never might grieve for the past.”

“You are old, father William,” the young man cried,
“And life must be hastening away;
You are cheerful, and love to converse upon death;
Now tell me the reason I pray.”

“I am cheerful, young man,” father William replied,
“Let the cause thy attention engage:
In the days of my youth I remember’d my God,
And he hath not forgotten my age!”

Southey.

BOOK IX.

PROVERBIAL WISDOM.

“What flowers are to gardens, spices to food, gems to a garment, and stars to heaven, such are proverbs interwoven in speech.” “*Hebrew Proverbs.*”

“A wise man endeavours to shine in himself; fool to outshine others. The former is humbled by the sense of his own infirmities; the latter is lifted up by the discovery of those which he observes in others. The wise man considers what he wants; and the fool what he abounds in. The wise man is happy when he gains his own approbation: and the fool, when he recommends himself to the applause of those about him.”

“*Casket of Gems.*”

“The two most precious things on this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve fair name than to possess it, and this will teach him so to live, as not to be afraid to die.”

Colton's Lacon.

PROVERBIAL WISDOM

PART I.

ENGLISH PROVERBS.

1. Give advice to all; but be security for none.
2. He that is angry is seldom at ease.
3. For what thou canst do thyself rely not on another.
4. He that chastiseth one, amendeth many.
5. When children stand quiet, they have done some harm.
6. He that has no children knows not what is love. *Ital.*
7. Keep good men company, and you shall be of the number.
8. Confession of a fault makes half amends for it.
- 9. He that has lost his credit is dead to the world.
10. The danger past, and God forgotten.
11. Better to go to bed supperless than to get up in debt.
Span.
12. He that gets out of debt, grows rich.
13. Deeds are fruits, words are but leaves
14. First deserve, and then desire.
15. Think of ease, but work on.
16. Eat to live, but do not live to eat.
17. Good to begin well, better to end well.
18. Envy never enriched any man.
19. Of evil grain no good seed can come.
20. Bear with evil, and expect good.
21. Evil gotten, evil spent.
22. That which is evil is soon learnt.
23. Evil that cometh out thy mouth flieth into thy bosom.

24. No one is a fool always, every one sometimes.
25. A fool demands much ; but he's a greater that gives it.
26. Fools tie knots, and wise men loose them.
27. If you play with a fool at home he'll play with you in the market.
28. Forgive any sooner than thyself. *Fr. Ital.*
29. When fortune smiles, take the advantage.
30. In times of prosperity, friends will be plenty.
31. In time of adversity, not one amongst twenty.
32. One never loseth by doing good turns.
33. Good and quickly seldom meet.
34. Happy is he who knows his follies in his youth.
35. Things hardly attained are longer retained.
36. Good harvests make men prodigal, bad ones provident.
37. Every man is best known to himself.
38. Honour and ease are seldom bed-fellows.
39. A hungry man, an angry man.
40. Idleness is the key of beggary.
41. Better be ill spoken of by one before all, than by all before one.
42. Industry is fortune's right hand and frugality her left.
43. He liveth long that liveth well.
44. He that lives not well one year, sorrows for it seven.
45. It's not how long, but how well, we live.
46. Where love fails we espy all faults.
47. Many without punishment, none without sin.
48. He who marries for wealth, sells his liberty.
49. Use the means, and God will give the blessing.
50. The virtue of the mouth healeth all it toucheth. *Ital.*
51. The evil wound is cured, but not the evil name.
52. The more noble, the more humble.
53. It's more painful to do nothing than something.
54. The offspring of them that are very old, or very young lasteth not.

55. Where old age is evil, youth can learn no good.
56. If every one would mend one, all would be amended.
57. Patience is a flower that grows not in every one's garden.
58. Poverty is the mother of health.
59. To promise, and give nothing, is comfort to a fool.
60. Reserve the master-blow: *i. e.* Teach not all thy skill lest the scholar over-reach or insult the master.
61. Rule lust, temper the tongue, bridle the belly.
62. Would you know secrets, search for them in grief or pleasure.
63. Silence seldom doth harm.
64. A smiling boy seldom proves a good servant.
65. When sorrow is asleep wake it not.
66. He who more than he's worth doth spend,
 Makes a rope his life to end.
 He who spends more than he should,
 Shall not have to spend when he would.
67. Step after step the ladder is ascended.
68. Though the sun shines, leave not your cloak at home.
69. He deserves not the sweet that will not taste the sour.
70. Talk much, and err much.
71. Think much, speak little, and write less.
72. A long tongue is a sign of a short hand.
73. Where men are well used, they'll frequent there.
74. He is wise enough that can keep himself warm.
75. The greatest wealth is contentment with a little.
76. The gown is her's who wears it, and the world is his who enjoys it.
77. A man's best fortune or his worst is a wife.
78. It is better to sit with a wise man in prison, than with a fool in paradise. *Russ.*
79. The more thy years, the nearer thy grave.

80. A young man idle, an old man needy.
81. After dinner sit a while, after supper walk a mile.
82. Butter is gold in the morning, silver at noon, lead at night.
83. He that goes to bed thirsty rises healthy.
84. One hour's sleep before midnight is worth two hours after.
85. Who goes to bed supperless, all night tumbles and tosses.
86. Often and little eating makes a fat man.
87. Eat at pleasure, drink by measure.
88. Eat a bit before you drink.
89. Feed sparingly, and defy the physician.
90. The head and feet kept warm, the rest will take no harm.
91. 'Tis good to walk till the blood appears on the cheek,
but not the sweat on the brow. *Span.*
92. Hot love is soon cold.
93. Marry in haste, and repent at leisure.
94. Long absent, soon forgotten.
95. There is no accord where every man would be a lord.
96. Adversity makes a man wise, not rich.
97. Agree, for the law is costly.
98. He that is angry without a cause, must be pleased without amends.
99. Better untaught than ill taught.
100. Do as you're bidden, and you'll never bear blame.
101. A disease known, is half cured.
102. What soberness conceals drunkenness reveals.
103. It is easier to pull down than build.
104. What the eye sees, the heart rues not.
105. Too much familiarity breeds contempt.
106. A fault once denied, is twice committed.
107. A fool's tongue is long enough to cut his own throat.
108. To forget a wrong is the best revenge.

109. A friend in need is a friend indeed.
110. Prove thy friend ere thou have need.
111. All are not friends that speak us fair.
112. He's a good friend that speaks well of us behind our
113. A friend is never known till one have need. [backs.
114. Frugality is an estate.
115. Ill-gotten goods seldom prosper.
116. A great lord is a bad neighbour.
117. Harm watch, harm catch.
118. Most haste, worst speed.
119. Haste makes waste, and waste makes want, and want
makes strife between the good man and his wife.
120. A hasty man never wants woe.
121. Health is better than wealth.
122. No joy without annoy.
123. Joy surfeited turns to sorrow.
124. Little and often fills the purse.
125. Little boats must keep the shore.
126. Beauty is potent, but money is omnipotent.
127. God never sends mouths, but he sends meat.
128. The worth of a thing is best known by the want.
129. Neither speak well nor ill of thyself. If well, men
will not believe you; if ill, they will believe a great
deal more than you say. *Eastern.*
130. A lie, though it promise good, will do thee harm;
and truth will do thee good at the last *Eastern.*
“*Bohn's English Proverbs.*”
-

PART II.

FRENCH PROVERBS.

1. God tempers the wind to the shorn lamb.
2. From confessors, doctors, and lawyers, do not conceal
the truth of your case.

3. To a bold man fortune holds out her hand.
4. Help thyself and heaven will help thee.
5. No one is bound to do impossibilities.
6. He cannot be a friend to any one who is his own enemy.
7. A miserly father makes a prodigal son.
8. Nothing is impossible to a willing mind.
9. By telling our woes we often assuage them.
10. Ready money works great cures.
11. Money borrowed is soon sorrowed.
12. He has enough who is content.
13. He slumbers enough who does nothing.
14. He knows enough who knows how to live and keep his own counsel.
15. That is done soon enough which is well done.
16. In borrowing an angel, in repaying a devil.
17. With the help of an *If* you might put Paris into a bottle.
18. Beauty and folly are often companions.
19. A good lawyer is a bad neighbour.
20. A good swimmer is not safe against drowning.
21. A good swordsman is never quarrelsome.
22. 'Tis a good farthing that saves a penny.
23. He does a good day's work who rids himself of a fool.
24. A hundred years of fretting will not pay a half penny of debt.
25. What the sober man keeps in his heart is on the tongue of the drunkard.
26. He is a fool who makes his physician his heir.
27. Not every one that dances is glad.
28. Things promised are things due.
29. A coward often deals a mortal blow to the brave.
30. Tell me the company you keep, and I will tell you who you are.
31. An enemy does not sleep.
32. Of two evils choose the least.

33. Very good corn grows in little fields.
34. He sleeps securely who has nothing to lose.
35. He is rich enough who owes nothing.
36. Might knows no right.
37. The fool who is silent passes for wise.
38. Smoke, floods and a troublesome wife are enough to drive a man out of his life.
39. A great talker is a great liar.
40. Great boaster, little doer.
41. Big head, little wit.
42. Dress slowly when you are in a hurry.
43. Well begun is half done.
44. A man assailed is half overcome.
45. The early riser is healthy, cheerful, and industrious.
46. Never challenge a fool to do wrong.
47. Don't rely on the label of the bag.
48. The only way to keep a secret is to say nothing.
49. There never was a looking-glass that told a woman she was ugly.
50. No sance like appetite.
51. There is a remedy for everything but death.
52. Hunger looks in at the industrious man's door but dares not enter.
53. Fortune is a woman ; if you neglect her to-day, expect not to regain her to-morrow.
54. A woman's tongue is her sword, and she does not let it rust.
55. The little alms are the good alms.
56. The doctor is often more to be feared than the disease.
57. The richest man carries nothing away with him but a shroud.
58. He is the wisest man who does not think himself so.
59. The rich man has more relations than he knows.
60. Great talkers are not great doers.

61. Honours change manners.
62. The most cunning are the first caught.
63. To rise at five, dine at nine, sup at five, go to bed at nine, makes a man live to ninety nine.
64. To rise at six, eat at ten, sup at six, go to bed at ten, makes a man live years ten times ten.
65. The man has neither sense nor reason who leaves a young wife at home.
66. The eye of the master fattens the steed.
67. Marry your son when you please, your daughter when you can.
68. A wicked dog must be tied short.
69. Better lose the wool than the sheep.
70. Better a ruined than a lost land.
71. Better late than never.
72. One "take this" is worth more than two "you shall have."
73. Show me a liar and I'll show you a thief.
74. Necessity is the mother of invention.
75. Necessity has no law.
76. Don't find fault with what you don't understand.
77. Touch not another man's money, for the most honest never added to it.
78. Nothing is had for nothing.
79. Hear, see, and say nothing if you would live in peace.
80. Kindred without friends, friends without power, power without will, will without effect, effect without profit, profit without virtue, is not worth a rush.
81. A little thing often helps.
82. A little man fells a great oak.
83. Gentleness does more than violence.
84. The more haste the worse speed.
85. When the devil grows old he turns hermit.

86. When one has not what one likes, one must like what one has.
87. He never was a friend who has ceased to be one.
88. He who dispraises a thing, wants to buy it.
89. He who spares vice, wrongs virtue.
90. He that hath a wife is sure of strife.
91. He who judges between two friends loses one of them.
92. He who gets out of debt enriches himself.
93. God helps him who helps himself.
94. He who excuses himself accuses himself.
95. He who torments others does not sleep well.
96. Reason not with the great, 'tis a perilous gate.
97. Nothing is so burthensome as a secret.
98. Nothing is so liberally given as advice.
99. Be truly what thou wouldest be thought to be.
100. Weather, wind, women, and fortune change like the moon.
101. Everybody is wise after the thing has happened.
102. The tongue wounds more than a lance.
103. A clear conscience is a good pillow.
104. A wise man may learn of a fool.
105. A man warned is as good as two.
106. Misfortunes never come single.
107. A silver hammer breaks an iron door.
108. A bad compromise is better than a good law-suit.
109. Adversity makes a man wise.
110. A hungry belly has no ears.
111. A full belly counsels well.
112. To rob a robber is not robbing.
113. True nobility is invulnerable.
114. He that has not money in his purse should have honey in his mouth.
115. He who has not health has nothing.
116. He who holds his tongue does not commit himself.

"Bohn's Polyglot of Foreign Proverbs."

PART III.

ITALIAN PROVERBS.

1. He who climbs too high is near a fall.
2. That happens in a moment which may not happen in a hundred years.
3. Associate with the good and you will be one of them.
4. For the buyer a hundred eyes are too few, for the seller one is enough.
5. For an honest man half his wits are enough; the whole is too little for a knave.
6. At a great river be the last to pass. [men.]
7. Handsome women generally fall to the lot of ugly
8. A hundred years cannot repair a moment's loss of honour.
9. At a dangerous passage yield precedence.
10. Everybody's friend, nobody's friend.
11. He who knows nothing knows enough, if he knows how to be silent.
12. Chastise the good and he will mend, chastise the bad and he will grow worse.
13. Beauty and folly are often companions.
14. Though a lie be swift, truth overtakes it.
15. A good thing lost is valued.
16. To censure princes is perilous, and to praise them is lying.
17. Lies have short legs.
18. He cannot lead a good life who serves without wages.
19. A voluntary burthen is no burthen.
20. Who troubles others has no rest himself.
21. He who buys betimes buys cheaply.
22. Who buys land buys war.
23. He who tells his own affairs will hardly keep secret those of others.

24. He who hunts two hare does not catch the one and lets the other escape.
25. He who is the cause of his own misfortune may bewail it himself.
26. He who is guilty believes that all men speak ill of him.
27. He who swears is a liar.
28. Who sows ill reaps ill.
29. He who begins many things finishes few.
30. He who says nothing never lies.
31. He who knows nothing never doubts.
32. He who does not when he can, cannot when he will.
33. He who is unable is always willing.
34. He who risks nothing can gain nothing.
35. Don't cross the water unless you see the bottom.
36. Who knows most, forgives most.
37. Who knows most, believes least.
38. Who knows most says least.
39. Who accepts, sells himself.
40. Who comes seldom, is welcome.
41. He who knows but little quickly tells it.
42. He who grasps too much holds nothing fast.
43. All covet, all lose.
44. He that would be ill served should keep plenty of servants.
45. If you would have your work ill done, pay beforehand.
46. He that seeks to have many friends never has any.
47. He that would have a thing done quickly and well must do it himself.
48. Beware of him who makes you presents.
49. From the same flower the bee extracts honey and the wasp gall.
50. Of the great and of the dead either speak well or say nothing.

51. Speak well of your friend ; of your enemy neither well
nor ill. on your neck.]
52. Tell your secret to your friend and he will set his foot
53. Of what does not concern you say nothing, good or bad.
54. When wine enters, modesty departs.
55. It is good to buy when another wants to sell.
56. Better to ask than go astray.
57. Better alone than in bad company.
58. Better slip with the foot than with the tongue.
59. One enemy is too many, and a hundred friends are
too few.
60. Among men of honour a word is a bond.
61. The sick man sleeps when the debtor cannot.
62. Wealth is not his who makes it, but his who enjoys it.
63. Better aught than nought.
64. Every fool wants to give advice.
65. Every one for himself, and God for us all.
66. One eye of the master sees more than four eyes of
his servants.
67. What costs little, is little esteemed.
68. Out of a great evil often comes a great good.
69. Some sing who are not merry.
70. Not all that shakes, falls.
71. To know everything, is to know nothing.
72. One lie draws ten after it.
73. Empty vessels make most noise.
74. When the wine is in, the wit is out.
75. The virtue of silence is a great piece of knowledge.

"Bohn's Polyglot of Foreign Proverbs."

PART IV.

GERMAN PROVERBS.

1. Every body knows good counsel except him that has
need of it.

2. Office without pay makes thieves.
3. To give quickly is to give doubly.
4. Better alone than in bad company.
5. Better a friendly denial than an unwilling compliance.
6. Better something than nothing at all.
7. Better to go to bed supperless than run in debt.
8. One link broken, the whole chain is broken.
9. War is pleasant to those who have not tried it.
10. Man proposes, God disposes.
11. He laughs at scars who never felt a wound.
12. The wise man has long ears and a short tongue.
13. Learned fools exceed all fools.
14. The cows that low most give the least milk.
15. One to-day is better than ten to-morrows.
16. One hour's sleep before midnight is better than two after it.
17. An empty sack will not stand upright.
18. A lean compromise is better than a fat lawsuit.
19. A little too late is much too late.
20. First weigh, then venture.
21. It is better to deal with a whole fool than half a fool.
22. All are not asleep who have their eyes shut.
23. That is not in the looking-glass which is seen in the looking-glass.
24. No one knows better where the shoe pinches than he who wears it.
25. Industry is the parent of fortune.
26. Early to bed and early to rise, makes a man healthy, wealthy, and wise.
27. Royal favour, April weather, woman's love, rose-leaves, dice, and card-luck, change every moment.
28. He is lucky who forgets what cannot be mended.
29. God cures the sick, and the doctor gets the money.
30. Great talkers are commonly liars.
31. Riches cause arrogance ; poverty, meekness.

32. To-day red, to-morrow dead.
33. A hundred years of regret pay not a farthing of debt.
34. In the looking-glass we see our form, in wine the heart.
35. As soon as man is born he begins to die.
36. The older, the colder; the more avaricious, the more vicious.
37. Soon ripe, soon rotten.
38. Every man is the best interpreter of his own words.
39. Every body is the architect of his own fortune.
40. Every man is dearest to himself.
41. Every mother's child is handsome.
42. There is nothing so bad but may be of some use.
43. No house without a mouse, no barn without corn, no rose without a thorn.
44. No one can do nothing and no one can do every thing.
45. Children and fools speak the truth.
46. Little enemies and little wounds are not to be despised.
47. Small profits and often, are better than large profits and seldom.
48. Sickly body, sickly mind.
49. Long borrowed is not given.
50. Let not thy right hand know what thy left hand doeth.
51. Let people talk and dogs bark.
52. Light burdens carried far become heavy.
53. Make hay while the sun shines.
54. Stretch your legs according to your coverlet.
55. Don't divide the spoil before the victory is won.
56. We do in haste what we repent at leisure.
57. Penny wise, and pound foolish.
58. The morning hour has gold in its mouth.

59. Idleness is the root of all evil.
60. An idle brain is the devil's workshop.
61. Every one is wise after the event.
62. Fools build houses, wise men buy them.
63. Nature requires little, fancy much.
64. Nothing should be done in a hurry except catching fleas.
65. Nothing looks more like a man of sense than a fool who holds his tongue.
66. Thought when sober, said when drunk.
67. East or west, home is best.
68. Never give advice unasked.
69. Advising is easier than helping.
70. Disputing and borrowing cause grief and sorrowing.
71. Speak little, speak truth. Spend little, pay cash.
72. Talking is easier than doing, and promising than performing.
73. Speaking comes by nature, silence by understanding.
74. He is rich enough who is contented.
75. Rich people are every where at home.
76. A clean mouth and honest hand, will take a man through any land.
77. Tell not all you know ; believe not all you hear ; do not all you are able.
78. Appearances are deceitful.
79. Be silent, or say something better than silence.
80. Silence and reflection cause no dejection.
81. Self-done, is soon done.
82. Security is the first cause of misfortune.
83. Security is nowhere safe.
84. Victory is not gained by idleness.
85. Saving is a greater art than gaining.
86. It is easier to blame than do better.
87. Every clown can find fault, though it would puzzle him to do better.

88. Virtue flourishes in misfortune.
89. Bad tidings always come too soon.
90. Ill got, ill spent.
91. Practice makes perfect.
92. Practice makes the master.
93. Better an unjust peace than a just war.
94. Ill-gotten goods seldom prosper.
95. Of two evils choose the least.
96. Truth ill-timed is as bad as a lie.
97. Forbidden fruit is sweet.
98. Forgiven is not forgotten.
99. A promise is a debt.
100. "Tis easier to hurt than heal.
101. No one can guard against treachery.
102. Promising is one thing, performing another.
103. Much money, many friends.
104. To spend much and gain little is the sure road to ruin.
105. Many friends, and few helpers in need.
106. Many cooks spoil the broth.
107. There are many preachers who don't hear themselves.
108. Between wording and working is a long road.
109. Beware of laughing hosts and weeping priests.
110. Safe bind, safe find.
111. Fancy requires much, necessity but little.
112. Truth gives a short answer, lies go round about.
113. What three know will soon be known to thirty.
114. What God hath joined together, let no man put asunder.
115. What can't be cured, must be endured.
116. What comes from the heart, goes to the heart.
117. What smarts, teaches.
118. It is not always good to be wise.
119. Where God bestows an office, he provides brains to fill it.

120. He who is feared by many, fears many.
121. Small undertakings give great comfort.
122. When the jest is at its best, 'twill be well to let it rest.
123. When God means to punish a nation, he deprives the rulers of wisdom.
124. He who grasps at all, holds nothing fast.
125. He who digs a pit for others falls into it himself.
126. He who prizes little things, is worthy of great ones.
127. He who spares vice, wrongs virtue.
128. He who does not open his eyes must open his purse.
129. Practise not your art, and 'twill soon depart.
130. Who heeds not little things, will be troubled about lesser ones.
131. He who is quick at borrowing, is slow in paying.
132. Who readily borrows, readily lies.
133. He who pays well may borrow again.
134. Who knows nothing in his thirtieth year, is nothing in his fortieth, has nothing in his fiftieth, learns nothing, is nothing, and comes to nothing.
135. He who saves in little things, can be liberal in great ones.
136. Who has tasted a sour apple, will have the more relish of a sweet one.
137. He who buys what he does not want, will soon sell what he does want.
138. Who avoids small sins, does not fall into great ones.
139. Who deceives me once, shame on him; if he deceive me twice, shame on me.
140. He who has not tasted bitter, knows not what sweet is.
141. Who accepts nothing, has nothing to return.
142. Who makes no promises, has none to perform.
143. He who says what he likes, must hear what he does not like.

144. He who would rule, must hear and be deaf, see and be blind.
145. The greatest conqueror is he who conquers himself.
146. He who is of no use to himself, is of no use to any one else.
147. Who comes unbidden departs unthanked.
148. He that finds fault, wants to buy.
149. He who begins much, finishes little.
150. He who prates much, lies much.
151. He who laughs last, laughs best.
152. Who hunts two hares together catches neither.
153. He who is Judge between two friends, loses one of them.
154. How many daily read the word, and yet from vice are not deterred.
155. Would you be strong, conquer yourself.
156. Where there's no shame, there's no honour.
157. Where there is shame, there is virtue.
158. Where there are too many workmen, there is little work.
159. Time covers and discovers every thing.
160. Anger without power is folly.
161. The end of wrath is the beginning of repentance.
162. When a thing is done, make the best of it.
163. Too much humility is pride.
164. Too much wisdom is folly.

"Bohn's Polyglot of Foreign Proverbs."

V. SPANISH PROVERBS.

1. Always taking out and never putting in, soon reaches the bottom.
2. To the grateful man give more than he asks.

3. When we think to catch we are sometimes caught.
4. He who does not tire, achieves.
5. Deceive not thy physician, confessor, or lawyer.
6. Expect not at another's hand what you can do by your own.
7. The wrong doer is never without a pretext.
8. Fond of lawsuits, little wealth; fond of doctors, little health; fond of friars, little honour.
9. Everybody's friend and nobody's friend is all one.
10. A reconciled friend is a double enemy.
11. There is little use in watching a bad woman.
12. It is courage that vanquishes in war, and not good weapons.
13. Before you marry, have a house to live in, fields to till, and vines to cut.
14. Before you marry, beware, for it is a knot difficult to untie.
15. You surrender your freedom where you deposit your secret.
16. He who has a good wife can bear any evil.
17. He who has a bad wife can expect no happiness that can be so called.
18. Tell your friend a lie; and if he keeps it secret, tell him the truth.
19. He preaches well who lives well.
20. The wise knows that he does not know; the ignorant thinks he knows.
21. Every potter praises his pot, especially if cracked.
22. Every one for himself, and God for us all.
23. He falls into the pit who leads another into it.
24. Marry your son when you will, and your daughter when you can.
25. Chastise one that is worthless, and he will presently hate you.

26. With money you would not know yourself, without money nobody would know you.
27. Lip-courtesy avails much and costs little.
28. The higher the rise the greater the fall.
29. Of the malady a man fears, he dies.
30. Every one is wise when the mischief is done.
31. When I was born I wept, and every day brings a reason why.
32. Give a traitor good words and you make him loyal.
33. A fool sometimes gives good counsel.
34. What children hear their parents say by the fireside they repeat in the highway.
35. God deliver us from a gentleman by day and a friar by night.
36. Where there's a will there's a way.
37. Where the river is deepest it makes least noise.
38. A sickman sleeps, but not a debtor.
39. Fall sick, and you will see who is your friend and who not.
40. Giving alms never lessens the purse.
41. The eye of the master fattens the steed.
42. The master's foot is manure for the estate.
43. He who doubts nothing knows nothing.
44. At an auction keep your mouth shut.
45. Let there be writing before you pay, and receipt before you write.
46. Enjoy your little whilst the fool is seeking for more.
47. Smoke, a dripping roof, and a scolding wife, are enough to drive a man out of his life.
48. Truth, like oil, always comes to the surface.
49. He who strives to do, does more than he who has the power.
50. To swim and swim more, and be drowned on shore.
51. He is a fool who thinks that another does not think.

52. Go not with every ailment to the doctor, with every plea to the lawyer, or with every thirst to the can.
53. Neither sign a paper without reading it, nor drink water without seeing it.
54. Neither serve one who has been a servant, nor beg of one who has been a begger.
55. Speak not ill of the year until it is past.
56. Where there is no want of will, there will be no want of opportunity.
57. There would be no ill word if it were not ill taken.
58. If there were no receiver there would be no thief.
59. There is no worse joke than a true one.
60. None so deaf as he that won't hear.
61. There is no mother like the mother that bore us.
62. All is not lost that is in danger.
63. Much never cost little.
64. If you pay what you owe, what you're worth you'll know.
65. The king likes the treachery, but not the traitor.
66. Sloth is the key of poverty.
67. The thief thinks that all men are like himself.
68. A little gale embitters much honey.
69. Do not fret for news, it will grow old and you will know it.
70. In a wood don't walk behind another.
71. Do not lose honour through fear.
72. When God will not, the saint cannot.
73. When poor, liberal; when rich, stingy.
74. When one door shuts, a hundred open.
75. He that is unkind to his own, will not be kind to others.
76. Who is tender in everything is a fool in everything.
77. He who makes light of his enemy dies by his hand.
78. He who does not honour his wife, dishonours himself.

79. A penny spared is a penny saved.
80. He who buys a horse buys care.
81. He who buys and sells does not feel what he spends.
82. He who tells his own secret will hardly keep anothers.
83. He who pledges or promises runs in debt. .
84. He who keeps his own secret avoids much mischief.
85. Who is always prying into other men's affairs, leads a dangerous life. .
86. He that has no ill luck grows weary of good luck.
87. Who knows most says least.
88. He who asks the fewest favours is the best received.
89. He who sleeps much, learns little.
90. He who knows little soon tells it.
91. Who lends, recovers not ; or if he recovers, recovers not all ; or if all, not such ; or if such, a mortal enemy.
92. He who promises incurs a debt.
93. He who has enemies, let him not sleep.
94. He who has got four and spends five, has no occasion for a purse.
95. He who denies everything confesses everything.
96. Health and cheerfulness make beauty ; finery and cosmetics cost money and lie.
97. Wounds from the knife are healed, but not those from the tongue.
98. Wounds heal, but not ill words.
99. After one vice a greater follows.
100. Do not tell your secrets behind a wall or a hedge.

" Bohn's Polyglot of Foreign Proverbs."

VI. PORTUGUESE PROVERBS.

1. To a hasty question a leisurely answer.
2. The belly does not accept bail.

3. Go to your rich friend's house when invited : to your poor friend's without invitation.
4. Soft water constantly striking the hard stone, wears it at last.
5. A stout heart breaks ill fortune.
6. Let every man mind his own business, and leave others to theirs.
7. Let every man look to the bread upon which he must depend.
8. Every one for himself, and God for us all.
9. Every one is wise for his own profit.
10. Chastise the good man, he will grow better ; chastise the bad and he will grow worse.
11. Think of many things, do one.
12. To give is honour, to beg is dishonour.
13. Money lent, an enemy made.
14. Speak little and well, they will think you somebody.
15. Do ill, and expect the like.
16. Iron that is not used soon rusts.
17. An angry man heeds no counsel.
18. He who is well prepared has half won the battle.
19. Honour a good man that he may honour you, and a bad man that he may not dishonour you.
20. Better be silent than speak ill.
21. Better deserve honour and not have it, than have it and not deserve it.
22. Better alone than in bad company.
23. Better be wrong with the many than right with the few.
24. To promise much means giving little.
25. Many kiss the hand they would gladly see cut off.
26. He doubts nothing who knows nothing.
27. He has nothing who is not content with what he has.
28. Let not the tongue utter what the head may have to pay for.

29. Neither trust or contend, nor lay wagers or lend, and you'll have peace to your end.
30. There is no day without its night.
31. There's no handsome woman on the wedding day, except the bride.
32. Go not with every hunger to the cupboard, nor with every thirst to the pitcher.
33. What the fool does at last the wise man does at first.
34. What can't be cured must be endured.
35. He who knows little soon blabs it.
36. All covet all lose.
37. If you want to be served, serve yourself.
38. If you would be a good Judge, hear what every one says.
39. If a poor man gives to you, he expects more in return.
40. Wind and fortune are not lasting.

"Bohn's Polyglot Foreign Proverbs."

VII. DUTCH PROVERBS.

1. A word is enough to the wise,
2. Proffered service is little valued.
3. Perseverance brings success.
4. Little is done where many commend.
5. When the wine goes in the wit goes out.
6. Promises make debts, and debts make promises.
7. Love others well, but love thyself the most ; give good for good, but not to thine own cost.
8. Better poor with honour than rich with shame.
9. Better one eye-witness than ten hearsay witnesses.
10. Better return half-way than lose yourself.
11. With the good we become good.
12. Evil words corrupt good manners.
13. Where there's no good within, no good comes out.

14. Nobility of soul is more honourable than nobility of birth.
15. Necessity is the mother of invention.
16. The master's eye and foot are the best manure for the field.
17. The most learned are not the wisest. .
18. Who don't keep faith in God won't keep it with man.
19. Who fears no shame comes to no honour.
20. Who knows the tongues is at home everywhere.
21. He that well considers the world, must own he has never seen a better.
22. He that chases another does not sit still himself.
23. Who has a bad wife, his hell begins on earth.
24. Once a thief always a thief.
25. He that spares something to-day will have something to-morrow.
26. He that would jest must take a jest, else to let it alone were best
27. He that despises the little is not worthy of the great.
28. Who understands many things at once seldom does any thing well.
29. He who is surety for another, pays for him.
30. All threateners don't fight.
31. An honest man's word is his bond.
32. A man without money is like a ship without a sail.
33. One penny in the pot makes more noise than when it is full.
34. A rolling stone gathers no moss.
35. A friend in need is a friend in deed.
36. A soft answer turneth away wrath.
37. Like will to like, be they poor or rich.
38. Union is strength.
39. There is a remedy for all things save death.
40. There is no joy without alloy.

41. A crown is no cure for headache.
42. The richest man, whatever his lot, is he who's content with what he has got.
43. God gives birds their food, but they must fly for it.
44. Fortune lost, nothing lost ; courage lost, much lost ; honour lost, more lost ; soul lost, all lost.
45. The first occasion offered quickly take, lest thou repine at what thou didst forsake.
46. Great promisers, bad pay-masters. .
47. Great wealth, great care.
48. Of hasty counsel take good heed, for haste is very rarely speed.
49. Hasty speed don't oft succeed.
50. Haste makes waste.
51. To-day stately and brave, to-morrow in the grave.
52. Help yourself and God will help you.
53. The end crowns all.
54. The end of mirth is the beginning of sorrow.
55. The end of all things is death.
56. All's well that ends well.
57. Give at first asking what you safely can ; 'tis certain gain to help an honest man.
58. The art is not in making money, but in keeping it.
59. He is no merchant who always gains.
60. It is easy to be liberal out of another man's purse.
61. That is good wisdom which is wisdom in the end.
62. That's quickly done which is long repented.
63. To-day's sorrow brings nought to-morrow.
64. All are not friends who smile on you.
65. He is noble who performs noble deeds.
66. He would be wise who knew all things beforehand. .
67. He waits long that waits for another man's death.
68. The more servants the worse service.
69. In prosperity caution, in adversity patience.

70. In prosperity think of adversity.
71. Small gains bring great wealth.
72. Precious things are mostly in small compass.
73. Ill begun, ill done.
74. Idleness is hunger's mother, and of theft it is full brother.
75. Light gains make a heavy purse.
76. Reward sweetens labour.
77. Love makes labour light.
78. It is easier to make a lady of a peasant-girl than a peasant-girl of a lady.
79. Truth is lost with too much debating.
80. It is bad marketing with empty pockets.
81. By falling we learn to go safely.
82. To do nothing teacheth to do evil.
83. No office so humble but it is better than nothing.
84. Shame lasts longer than poverty.
85. Handsome apples are sometimes sour.
86. Beauty is but dross if honesty be lost.
87. Strain not your bow beyond its bent, lest it break.
88. Wasting is a bad habit, sparing a sure income.
89. Speaking is silver, silence is gold.
90. Rejoice in little, shun what is extreme; the ship rides safest in a little stream.
91. Too much of one thing is good for nothing.
92. Time gained, much gained.
93. Time is money.
94. 'Twixt the spoon and the lip, the morsel may slip.
95. From small beginnings come great things.
96. From trivial things great contests oft arise.
97. From the father comes honour, from the mother comfort.
98. Much talk little work.

99. Bear patiently that which thou sufferest by thine own fault.
100. Honour once lost, never returns.
101. Sooner or later the truth comes to light.
102. Soon ripe, soon rotten ; soon wise, soon foolish.
103. Where the bee sucks honey, the spider sucks poison.
104. When industry goes out of the door, poverty comes in at the window.
105. Beware of the man of two faces.
106. What costs nothing is worth nothing.
107. What is wrong to-day won't be right to-morrow.
108. He who hunts two hares at once, catches neither.
109. Who chastises his child will be honoured by him, who chastises him not will be shamed.
110. Wisdom in the man, patience in the wife, brings peace to the house, and a happy life.
111. As you sow you shall reap.
112. Economy is a great revenue.

"Bohn's Polyglot of Foreign Proverbs."

PART VIII. DANISH PROVERBS.

1. Deceit and treachery make no man rich.
2. Vipers breed vipers.
3. Always sparing is always to be in want.
4. A fool laughs when others laugh.
5. Labour has a bitter root, but a sweet taste.
6. To wait and be patient soothes many a pang.
7. To withhold truth is to bury gold.
8. A child's sorrow is short-lived.
9. Better the child cry, than the mother sigh.
10. Better the world should know you as a sinner than
• God know you as a hypocrite.
11. Better to deny at once, than to promise long.

12. Speaking silence is better than senseless speech.
13. Better a little in peace and with right, than much
with anxiety and strife.
14. It is folly to fear what one cannot avoid.
15. He that does not save pennies, will never have
pounds.
16. He who would be everywhere will be nowhere.
17. He is worthy of sweets, who has tasted bitters.
18. The poor man wants much, the miser every thing.
19. The generous man grows rich in giving, the miser
poor in taking.
20. That's but an empty purse which is full of other
men's money.
21. He who will not obey father, will have to obey
step-father.
22. He who says what he likes, must hear what he does
not like.
23. He loses least in a quarrel who keeps his tongue in
check.
24. It is folly to take a thorn out of another's foot and
put it into your own.
25. You may call that your own which no one can take
from you.
26. What is sweet in the mouth is not always good in
the stomach.
27. It is easy to manage when fortune favours.
28. It is hard to labour with an empty belly.
29. It is no use hiding from a friend what is known to
an enemy.
30. That which is unsaid, may be spoken; that which
is said, cannot be unsaid.
31. Beauty without virtue is like a rose without scent.
32. The pride of the poor does not endure.
33. A poor man's joy has much alloy.

34. The poor man seeks for food, the rich man for appetite.
35. Act honestly, and answer boldly.
36. He must be pure who would blame another.
37. Great men's requests are commands.
38. Hear one man before you answer ; hear several before you decide.
39. He who rises early will gather wisdom.
40. He who would eat the kernel, must crack the nut.
41. He who despises small things seldom grows rich.
42. He that inquires much learns much.
43. Where there is discipline there is virtue ; where there is peace there is plenty.
44. He who speaks ill of himself is praised by no one.
45. He who builds according to every man's advice will have a crooked house.
46. He who has a good neighbour has a good morning.
47. There is no virtue in a promise unless it be kept.
48. Art and knowledge bring bread and honour.
49. To promise is easy, to keep is troublesome.
50. A man's word is his honour.
51. A man's will is his heaven.
52. Many little rivulets make a great river.
53. Many a man is a good friend but a bad neighbour.
54. Evil is soon done, but slowly mended.
55. What you do yourself is well done.
56. Little sorrows are loud, great ones silent.
57. Quick and well seldom go together.
58. Ask advice of your equals, help of your superiors.
59. Sickness comes in haste, and goes at leisure.
60. Trust every body, but thyself most.
61. Trust not still water nor a silent man.
62. Kind words don't wear out the tongue.

"Bohn's Polyglot of Foreign Proverbs."

IX. RUSSIAN PROVERBS.

1. The cow has a long tongue, but she is not allowed to speak.
2. A head without a mind is mere statue.
3. Boast of the day in the evening.
4. A full stomach is deaf to instruction.
5. Sweet words break the bones.
6. Better not to fire on the tiger than to wound her.
7. A tale is soon told ; a deed is not soon done.
8. Many counsellors, few helpers.
9. The wolf changes his hair, but yet remains the wolf.
10. However you bind a tree, it will always grow upward.
Though you put oil on a dog's tail, it will never become straight.
11. The sheep does not remember its father ; it bears only grass in mind.
12. The needle is small, but pierces sharply.
13. A good head has one hundred hands.
14. Man plans, but God fulfils.
15. He ran from the wolf and fell in with the bear.
16. Sweet as is honey, two spoonfuls of it cannot be taken at one time.
17. The man is the head of the woman, but she rules him by her temper.
18. The wife does not beat the husband, but her temper rules him.
19. Measure your cloth ten times, you can cut but once.
20. Summer never comes twice in a year.
21. It is not necessary to sow fools, they grow of themselves. God is not in haste, but His aim is sure.
22. It is not the sword that kills nor the wine that makes drunk.
23. The nail is not guilty that the hammer beat it into the beam.

24. Shut the door on the devil, but he will enter by the window.

25. The priest comes to us by the trodden path; The devil comes to us by crossing the fields—i. e., temptation comes from unexpected quarters.

26. Our eyes are our enemies.

27. Without God not to the threshold, with him beyond the sea.

28. Throw bread and salt behind you; you get them before you.

29. Rust eats iron, care the heart.

30. No bones are broken by a mother's fist.

31. The blind cannot see, the proud will not.

32. A drunkard's money is in his hand but goes through his fingers.

33. Drink one day, a headache the whole week.

34. They will not see all the world by looking out of their own window.

35. The fleetest horse escapes not from its tail.

36. Fear has many eyes; he fearing the wolf enters not the forest.

37. Who hunts the bear does not sleep over the sport.

38. Are there tears, there is conscience.

39. Thieves are not abroad every night, yet every night make fast.

40. The cat wishes for fish, but fears the water.

41. When he was drowning he promised an axe; when he was rescued he gave only the handle.

42. Set a fool to worship and he will break his neck.

43. Pray to God, but continue to row to the shore. We must watch, as well as pray.

44. A golden bed cannot cure the sick.

"Long's Eastern Proverbs and Emblems."

PART X.

AFRICAN PROVERBS.

1. The child looks everywhere and often sees nothing ;
but the old man, sitting on the ground, sees every-
thing.
2. Know thyself better than he does who speaks of thee.
3. Not to know is bad, not to wish to know is worse.
4. If you know the beginning well, the end will not trouble
you.
5. To love the king is not bad, but a king who loves you
is better.
6. Man should take as companion one older than himself.
7. A man who touches what you have shut up, should not
dwell with you.
8. A subjectless king is no king.
9. Let man be bad if (only) his tongue be good.
10. He who runs away and escapes, is clever.
11. Before healing others, heal thyself.
12. A little is better than nothing.
13. Lies, however numerous, will be caught by truth when
it rises up.
14. The voice of truth is easily known.
15. We go quickly where we are sent, when we take
interest in the journey.
16. Time destroys all things.
17. Patience is good.
18. Knowledge is good.

19. Thou shalt not contradict an elder's words.
20. Curiosity often leads men into bitterness.
21. He who wears too fine clothes, shall go about in rags.
22. He who betrays one that betrays him not, Allah shall betray him.
23. No good without truth.
24. One must talk little, and listen much.
25. Each for himself, and Allah for all.
26. No one should say that which he knows not.
27. He who loves money must labour.
28. If the bull would throw thee, lie down.
29. The thing which Allah has placed, cannot be displaced by any one.
30. He who can do nothing, does nothing.
31. If you love the children of others, you will love your own even better.
32. A severe malady does not always kill.
33. He to whom Allah gives, has.
34. He at whom Allah has discharged a shaft, cannot avoid it.
35. When the mouse laughs at the cat, there is a hole.
36. Trust not a woman; she will tell thee what she has just told her companion.
37. If you like honey, fear not the bees.
38. It is better to walk than to grow angry with the road.
39. Rolling in the sand will not loosen the knot which Allah has tied.
40. He who rises early finds the way short.
41. The tree which is not taller than thou art, cannot shade thee.
42. The children of the same mother do not always agree.
43. Allah does not destroy the men whom one hates.
44. The days being finished, there is no medicine; *i. e.*, if

one's time to live is completed, no medicine can ward off death.

45. 'Thou seest what is before, not what is behind thee ;
i. e., thou knowest the past, but not the future.
46. At the bottom of patience there is heaven.
47. He is a heathen who holds another in his heart ; *i. e.*,
who bears malice.
48. Whatever be thy intimacy, never give thy heart
to a woman.
49. If our Lord gives riches to a man, and there are no
children, the riches have no value.
50. If thou art poor, do not make a rich man thy friend.
51. If thou goest to a foreign land, do not alight at a rich
man's house.
52. It is forbidden to tell anything that has no foundation.
53. The tongue kills man and the tongue saves man.
54. The monkey says, that which has gone into his belly
is his ; but what is in his mouth is not his ; *i. e.*,
any external possession is uncertain, however well
secured.
55. A man must not be ashamed to run away ; *i. e.*, when
flight is necessary :
 " He who fights and runs away,
 Shall live to fight another day.
 But he who is in battle slain,
 Shall never rise to fight again."
56. Gold is pretty, but the heir is rare ; *i. e.*, where there
are riches, an heir is often wanting : earthly happi-
ness is never so complete but that it has some draw-
back.
57. By going and coming, a bird weaves its nest, *i. e.*, a
work is not completed at once, but by repeated
exertion. Rome was not built in a day.

58. When a slave becomes a free man, he will drink rain-water; *i. e.*, from laziness; because other water must be fetched from a distance. It is easy to see that if a man will not labour even for his own wants, they do him a service who compel him to work.
59. When a person neglects to congratulate me, I congratulate myself; *i. e.*, trifling neglects of respect must not be taken to heart, but passed over in good humour.
60. When you pine (under disgrace and contempt) you fade; *i. e.*, mental uneasiness will break down a man's strength.
61. A man alone is no hero; *i. e.*, one person alone will not effect great things: to accomplish an object, the united efforts of many are required.
62. What foot-traveller eats, tastes well; *i. e.*, because he is hungry, and hunger is the best sauce.
63. If your gold pains you, and you fight (*i. e.*, if in war you grudge your gold), you will not conquer the enemy; *i. e.*, if a great object is to be accomplished, you must put to work all your means and energies.
64. Long teeth and short teeth eat the same food; *i. e.*, though there are different states and conditions amongst men, their ultimate lot is the same.
65. If sentence is (now) passed on your neighbour, another time it will be passed on you; *i. e.*, do not triumph at the distress of others; your time may also come.
66. When a bird is in a snare, its cry is peculiar; *i. e.*, a man's behaviour in distress will be different from what it is at other times. "Every season has its reason."
67. When your relation dies, you do not die; but if he is

disgraced, you ~~also~~ are disgraced; *i. e.*, disgrace is worse than death: the latter befalls a single person only, whereas the former extends to his whole family.

68. A blind man does not show the way to a blind man.
69. An affair which we conduct with gentleness is not marred; an affair which we conduct with violence causes us vexation. •
70. One should never laugh at a sick person; perhaps what afflicts him to-day may afflict thee to-morrow.
71. A contemptuous action should not be done to our fellow-man.
72. The man who has bread to eat does not appreciate the severity of a famine.
73. A bribe blinds the Judge, for a bribe cannot give a true judgment.
74. He who disappoints another is unworthy to be trusted.
75. He who torments another (only) teaches him to strengthen himself.
76. Disobedience is the father of insolence.
77. Peace is the father of friendship.
78. He who marries a beauty marries trouble.
79. Wrangling is the father of fighting.
80. Much talking is unbecoming in an elder.
81. Consideration is the first born, calculation the next, wisdom the third.
82. Familiarity breeds contempt: distance secures respect.
83. Poverty destroys a man's reputation.
84. Poverty never visits a husband without visiting his children: a poor man has no relatives.
85. The evil-doer is ever anxious.
86. If you are modest, you are modest to your own advantage.
87. Every man's character is good in his own eyes.

88. Patience is the best of dispositions : he who possesses patience, possesses all things.
89. There is no medicine against old age.
90. Covetousness is the father of disease.
91. A cutting word is as tough as a bowstring : a cutting word cannot be healed, though a wound may.
92. Gold should be sold to him who knows the value of it.
93. He who falls by his foot shall rise again ; he who falls by his mouth shall not rise.
94. Man looks only on the outside of things ; God looks into the very heart.
95. Knowledge is better than riches.

*“ Burton’s Wit and Wisdom
From West Africa.”*

-:o_’o:-

IMPRESS OF GOD ON ALL THINGS.

There’s not a leaf within the bower ;
 There’s not a bird upon the tree ;
 There’s not a dew-drop on the flower,
 But bears thē impress, Lord, of Thee !
 Thy hand the varied leaf designed,
 And gave the bird its thrilling tone ;
 Thy power the dew-drop’s tints combined,
 Till like the diamond’s blaze they shone.
 Yes, dew-drops, leaves, and buds, and all,
 The smallest, like the greatest things :
 The sea’s vast space, the earth’s wide ball,
 Alike proclaim Thee king of kings.

MRS. OPIE.

BOOK X.
MISCELLANEOUS
SELECTIONS.

"The learned man is only useful to the learned ; the wise man is equally useful to the wise and the simple. The merely learned man ~~is~~ not elevated his mind above that of others ; his judgments are not more penetrating, his remarks not more delicate, nor his actions more beautiful than those of others ; he merely uses other instruments than his own ; his hands are employed in business of which the head sometimes takes little note. It is wholly different with the wise man : he moves far above the common level,—he observes everything from a different point of view ; in his employments there is always an aim, in his views always freedom, and all with him is above the common level."

"Many Thoughts of Many Minds."

"The gift of Wisdom is the most precious of Divine blessings. It imparts a pleasure which is not to be found in the other possessions of this world. Its lustre is most conspicuous when it shines under the garb of modesty, and when its possessor is conscious of his own unworthiness. For unlike other treasures it remains in the possession of a man only so long that he is not aware of its possession ; but the moment he thinks of having possessed it he loses it."

A. D. Rautji.

MISCELLANEOUS SELECTIONS

[These selections for the most part have been taken from my rough copies of notes which were collated at different times, and in which the names of the authors were not invariably quoted. As it is a difficult task to trace them to their true sources, I have not attempted to do so; but the readers no doubt will be familiar with many of them],

PART I. PROVERBS AND MORALS.

1. Goodness of Heart is man's best treasure, his brightest honour, and noblest acquisition. It is that ray of the Divinity which dignifies humanity.

2. There is this difference between happiness and wisdom; he that thinks himself the happiest man, *really is so*; but he that thinks himself the wisest, is generally *just the reverse*.

3. Love one human being purely, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills.

4. Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a light sickness often ends in death by brooding apprehensions.

5. There is none so innocent as not to be evil spoken of; none so wicked as to merit all condemnation.

6. People who endeavour to attract that attention by dress which they cannot obtain by their intrinsic worth, resemble

the soap balloons blown by children; the thinnest bubbles are invested with the brightest colours.

7. When I see leaves drop from their trees in the beginning of Autumn, just such, think I, is the friendship of the world. Whilst the sap of maintenance lasts, my friends swarm in abundance; but in the winter of my need they leave me naked.

8. The weakest living creature, by concentrating his powers on a single object can accomplish something: the strongest, by dispersing his over many, may fail to accomplish anything. The drop by continued falling bores its passage through the hardest rock—the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.

9. There are three companions with whom a man should always keep on good terms—his wife, his stomach, and his conscience.

10. Good nature, like a bee, collects its honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flowers.

11. Gentility is neither in birth, wealth, manner, nor fashion—but in the mind. A high sense of honour, a determination never to take a mean advantage of another, in adherence to truth, delicacy, and politeness towards those with whom we have dealings, are the essential characteristics of a gentleman.

12. What if you fail in business? You still have life and health. Don't sit down and cry about mishaps, for that will never get you out of debt, nor buy your children frocks. Go to work at something, eat sparingly, dress moderately, drink nothing exciting, and above all, keep a merry heart, and you'll be up in the world.

13. By the character of those whom we choose for our friends, our own is likely to be formed.

14. Has one served thee ? Tell it to many. Hast thou served any ? Tell it not.

15. It does not depend upon one's self to prevent being spoken ill of ; it is only in our power that it is not done deservedly.

16. As the sweetest rose grows upon the sharpest prickles, so the hardest labour brings forth the sweetest profits.

17. A poet finds in the simplest flower that blows, a volume of contemplation ; the scattered leaves present him with lessons of morality ; he hears the voice of God in the wind. He penetrates to the mysterious meanings of all that meet the mortal sense and has sympathies of thought which never yet were uttered in words.

18. One of the very worst kinds of deceit is flattery. You may be sure that they who flatter you are not your friends. They generally have a purpose in view :—either to be paid back in their own coin, or to gain some favour from you.

• 19. True virtue is like precious odours—sweeter the more incensed and crushed.

20. An humble man is like a good tree—the more full of fruit the branches are, the lower they bend themselves.

21. An excellent mother, in writing to one of her sons, on the birth of his eldest child, says, "Give him an education, that his life may be useful ; teach him religion, that his death may be happy."

22. We must take great pains to shut our eyes upon Truth. There is a radiance about it that makes the outline of its form perceptible, even amongst the cloud of dust and rubbish that are heaped upon it. Error does not so often arise from ignorance of truth, as unwillingness to receive it.

23. The warm-hearted and benevolent man finds all nature smiling around him ; or if he chance to meet with misery or

suffering, the sympathy he extends to it reacts with pleasing influence on his own mind, and proves a sufficient reward: but the morose and surly, or the supercilious mind, wanders in the fairest scenes as in a desert—sees only to be dissatisfied, hears only to be displeased.

24. That man is only truly brave, who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the dangers which impede his way.

25. It is not pleasure which corrupts men, it is men who corrupt pleasure. Pleasure is good in itself, it is the seasoning which God, the all-wise and all-good, gives to useful things and needful acts, in order that we may seek them.

26. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as a monarch of nations, is, of all men, most destitute.

27. Bishop Butler remarks that it is one of the weaknesses of our nature, when upon a comparison of two things, one is found of greater importance than the other, to think this other of scarce any importance at all.

28. It is in the minute circumstances of a man's conduct that we are to enquire for his real character. In these he is under the influence of his natural disposition, and acts from himself; while in his more open and important actions, he may be drawn by public opinion, and many other external motives, from that bias which his disposition would have taken.

29. That courage which prompts us to court death is but the courage of a moment, and is often excited by the vain hope of posthumous fame. There is a species of courage more necessary, and more rare, which makes us support, without witness and without applause, the vexations of life, and that

is *Patience*. Leaning not upon the opinion of others, but upon the will of God, Patience is the courage of virtue.

30. Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

31. Truth is naturally so acceptable to man, so charming in herself, that to make falsehood be received, we are compelled to dress it up in the snow-white robes of Truth; as in passing base coin, it must have the impress of the good ere it will pass current. Deception, hypocrisy, and dissimulation are, when practised, direct compliments to the power of Truth; and the common custom of passing off Truth's counterfeit for herself, is strong testimony in behalf of her intrinsic beauty and excellence.

32. When temptations arise, and the world seems to allure by its gaudy snares, in the quiet of an evening seek out a mother's, a father's, brother's, or a sister's grave! An hour there in solemn meditation, will work a happy change upon the vilest heart and deter from the most resolute purpose to do wrong.

33. So numerous and general are the evils which the human race have suffered, that we are accustomed to consider disease and pain as the legitimate afflictions of our nature, and hence we bear them with what resignation and fortitude we can, as the wise dispensation of a merciful Creator. But disease and suffering are in no degree the necessary results or incidents of human life. On the contrary, the constitutional

nature of man is based upon laws which when strictly obeyed, will always secure his highest good and happiness ; and every disease and suffering assuredly results from some violation of these laws, for if mankind lived precisely as they ought, they would, as a general rule, most certainly pass through the several stages of life, to extreme old age, without sickness and distress ; enjoying health, security, peace ; individual and social happiness ; gradually wear out their organism ; and finally, lie down to sleep in death without an agony, without a pain.

34. Marry not too young. Let thy liking ripen before thou love ; let thy love advise before thou choose ; and let thy choice be fixed before thou marry. Remember that the whole happiness or unhappiness of thy life depends upon this one act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oftentimes by leisure ; and he that repents him of his own act, either is or was a fool by confession.

35. Before thy undertaking of any design, weigh the glory of the action with the danger of the attempt. If the glory outweigh the danger, it is cowardice to neglect it ; if the danger exceed the glory, it is rashness to attempt it : if the balance stands poised, let thy own genius cast them.

36. Be very circumspect in the choice of thy company. In the society of thy superiors thou shalt find more profit ; to be the best in the company, is the way to grow worse ; the best means to grow better is to be the worst there.

37. Let another's passion be a lecture to thy reason, and let the shipwreck of his understanding be a seamark to thy passion ; so shalt thou gain strength out of his weakness, safety out of his danger, and raise thyself a building out of his ruins. In thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou

speakest. What thou speakest, speak truly; when thou speakest, speak wisely. A fool's heart is in his tongue; but a wise man's tongue is in his heart.*

38. Praise no man too liberally before his face, nor censure him too lavishly behind his back; the one savours of flattery; the other of malice; and both are reprehensible. The true way to advance another's virtue is to follow it; and the best means to cry down another's vice is to decline it.

39. Honor the good, that they may love thee; be civil to the bad that they may not hurt thee.

40. Distrust the sincerity of that man's friendship who is very fond of every body.

41. When ill news comes too late to be serviceable to your neighbour, keep it to yourself.

42. Parents who are ignorant of their duty, will be taught by the misconduct of their children what they ought to have done.

• 43. Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.

44. It is better to have a clear conscience, and be censured, than to have a bad one and be flattered.

45. Idleness is the "Dead Sea" that swallows all virtues, and the self-made sepulchre of a living man.

46. An avaricious man is like a sandy desert, that sucks in all the rain, but yields no fruitful herbs to the inhabitants.

47. If a fool knows a secret, he tells it because he is a fool: if a knave knows one, he tells it wherever it is his interest to tell it. But women, and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, whenever you can help it.

48. Distrust all those who love you extremely upon a very slight acquaintance, and without any visible reason.

49. Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality.

50. A man who cannot command his temper, his attention and his countenance, should not think of being a man of business. The weakest man in the world can avail himself of the passion of the strongest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may even as well tell his thoughts as show them.

51. A generous, a brave, a noble deed, performed by an adversary, commands our approbation ; while in its consequences it may be acknowledged prejudicial to our particular interest.

52. Suffering for truth's sake, is fortitude to highest victory ; and, to the faithful, death the gate of life.

53. Never lose one moment of time, but improve it in the most profitable way you possibly can.

54. Never do anything which you should be afraid to do, if it were the last day of your life.

55. In narration never speak anything but the pure and simple truth.

56. Upon all proper occasions, reprove vice, and discountenance it, and to your utmost encourage virtue and religion.

57. Make it a rule to do no action, at any time or place, of which you should not be willing to be a witness against yourself hereafter.

58. It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own ; but the

great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

53. To live at peace need more firmness than to quarrel, because one is to control our passions, and the other to indulge them.

60. One of the most indispensable female virtues, and that which gives them most credit in the world, and individual loveliness, is modesty. This amiable quality of the soul has such an influence upon the features, air, mind, and character, that every thing loses its charin in woman, when this bright diamond is wanting. It inspires us with angelic presence.

61. Who cannot keep his own secret, ought not to complain if another tells it.

62. The voice of conscience is so delicate, that it is easy to stifle it; but it is also so clear, that it is impossible to mistake it.

63. Justice should be a man's *governor*, temperance his *friend*, prudence his *counsellor*, fortitude his *champion*, hope his *fool*, charity his *house*, faith or sincerity his *porter*, wit his *companion*, love his *bed-fellow*, patience his *mistress*, reason his *secretary*, judgment his *steward*.

64. Would a man know himself, he must study his natural temper, his constitutional inclination, and favourite passions.

65. One of the most distinguished qualities of Socrates, was a tranquillity of soul, that no accident, no loss, no injury, no ill-treatment could ever alter.

66. Diogenes being asked what advantage he had derived from being a philosopher, he replied, "The power of enjoying the society of myself."

67. Our brightest moments are frequently those which arise from the bosom of care and anxiety: the gems that sparkle upon the dark ground.

68. Where there's a will there's a way—but where there are a great many wills, there's no way.

69. If wisdom's ways you wisely seek,
Five things observe with care :—
Of whom you speak—to whom you speak,
And how—and when—and where.

70. How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day, without condemning himself.

71. Crowded towns and busy societies may delight the unthinking and the gay, but solitude is the best nurse of wisdom.

72. A villain may die with his mask on, in the midst of applause, honor, wealth, and power. An honest man may die under a load of calumny and disgrace; driven, perhaps into exile and exposed to want. But history shall reverse the verdict, and the position of the dead in the esteem of men shall be exchanged.

73. Time, the most precious of all possessions, is commonly the least prized. It is, like health, regretted when gone, but rarely improved when present. We know it is irrecoverable, yet throw it wantonly away. We know it is fleet, yet fail to catch the current moment. It is the space of life, and while we never properly occupy its limits, we nevertheless murmur at their narrowness. It is the field of exertion, and while we continually have it follow, we yet sorrow over our stunted harvest.

74. What is economy? The art of converting a small purse into a large one. The arithmetic of a good wife, who

adds to her husband's happiness, *subtracts* from his cares, *multiplies* his joys, *divides* his sorrows; and *practices* reduction in the expenditure. .

75. What is envy? A self-executioner—a cankerworm fattening on the human heart,

76. What is money? Like manure,—a nuisance when accumulated, a blessing when spread.

77. What is music? An invisible spirit that soothes the mind and elevates the soul of man.

78. An old man when dangerously sick was urged to take advice of the physicians, but objected, saying, "he wished to die a *natural* death."

79. A laughing child is one of earth's angels, teaching man that innocence is the key to happiness.

80. A bee warns the careless and wasteful to provide against the winter of adversity.

81. As the bee culls honey from every flower, bitter or sweet, so good may be derived from every occurrence of life, if we with diligence seek for the lessons conveyed.

82. The sea is a good type of the human mind—beautiful in its calm, magnificent in its activity, but fearful in its fury.

83. When we are alone, we have our thoughts to watch; in our families our tempers; and in society our tongues.

84. The wounded heart still smiles, if religion light it—just as the ruin that the sun gilds; decay may be there, but the gloom is dispelled.

85. On parents' knees, a naked new-born child,
Weeping, thou sat'st, when all around thee smiled;
So live, that, sinking in thy last long sleep,
Calm thou may'st smile while all around thee weep.

86. The hours of sleep are thus expressed in a rhyme, the source of which is doubtful :—

Nature requires five, Custom gives seven,
Laziness takes nine, And wickedness eleven.

87. Honesty is the staff upon which the pilgrim of life may lean with confidence.

88. Perseverance is the helm in the hand of a skilful pilot, enabling him to steer safely over the stormy sea of opposition, and to land safely at his wished-for destination.

89. The virtue of prosperity is temperance ; the virtue of adversity is fortitude.

90. It is not well to be too hasty in believing, or rejecting what is reported ; to be able to suspend our judgment for a while will save us many an error.

91. Every one that flatters thee, is no friend in misery.

92. Words are easy, like the wind ; Faithful friends are hard to find.

93. Never allow any good opportunity to pass, or it may chance that insuperable difficulties will prevent its ever being overtaken.

94. Adhere rigidly and undeviatingly to truth ; but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage.

95. There is nothing, says Plato, so delightful as the hearing or the speaking of Truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

96. Events are in the hands of a loving and merciful God, but His purposes are not always plain. Trust Him, for all things work together for good.

97. Duty is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however, harmoniously framed and gloriously gifted, can be complete without this abiding principle ; it is the cement which binds the whole moral edifice together, without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence, but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of ruin, astonished at our own desolation.

98. We shall best honor the dead by extending our protection to the living.

99. Every man is the architect of his own fortune, for character is fate.

100. For he lives twice, who can at once employ
The present well, and e'en the past enjoy.

101. We labour hard to publish our abilities, but harder to conceal our infirmities—if we know them.

102. It was a law at Athens that they who retaliated not kindness should be prosecuted for ingratitude.

103. The easiest and shortest way for a man to arrive at true glory, is really *to be* what he desires to appear to be.

104. The way to cure our prejudices is this—that every man should let alone those he complains of in others, and examine his own.

105. The Persians have a proverb :—If you would be venerable, instruct your children, so that their good actions may make your name immortal.

106. To do an ill action is base ; to do a good one, which involves you in no danger, is common ; a truly good man will do great and good things though he risks everything by it.

107. Reading furnishes the mind only with materials of knowledge ; it is *thinking* makes what we read ours.

108. Humility is a flower that prospers most when planted on the rich soil of a noble and great mind.

109. Two things are necessary to the traveller in life as well as on the roads ; a knowledge of his way, and a perseverance in it.

110. In a vain man the smallest spark may kindle the greatest flame ; because the lightest materials usually take fire the soonest.

111. We idly busy ourselves to examine the deformities of the legs of others, while we neglect to use our own, and lose the race.

112. Each of us, says Plato, is not born for himself alone ; but our country claims one part, our parents another, and our friends the remainder.

113. The most manifest sign of wisdom is continual cheerfulness ; her estate is like that of things in the region above the moon, always clear and serene.

114. Labour was the son of Necessity, the nursling of Hope, and the pupil of Art ; he had the strength of his mother, the spirit of his nurse, and the dexterity of his governess, and came down upon earth to oppose the devastation of Famine.

115. Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

116. No man has a right to do as he pleases, except when he pleases to do right.

117. If you choose to represent the various parts in life by holes upon a table, of different shapes,—some circular, some triangular, some square, some oblong,—and the persons acting

these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into a round hole.

118. If you would be exempt from uneasiness, do nothing which you know or suspect is wrong; and if you wish to enjoy the purest pleasure, always do every thing in your power which you know is right. •

119. Truth will be uppermost, one time or other, like cork, though kept down in the water.

120. If one easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be reached.

121. Never sit down and brood over trouble of any kind. If you are vexed with yourself and the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active, and depend upon it this will force out unwelcome thoughts. •

122. The perfectly contented man is also perfectly useless.

123. Always leave home with loving words, for they may be the last. •

124. It is not what people eat, but what they digest, that makes them strong. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

125. If you venture to decide in a difference between two of your friends be assured you will lose one of them. It is better to be an umpire in a dispute betwixt two of your enemies; for, in that case, he in whose favour your decision is given may possibly become your friend.

126. "*I can't*" never accomplished any thing. "*I'll try*" has done wonders.

127. Your secret, kept to yourself, is safely anchored; told it is afloat on the illimitable ocean of mutual confidences, and before you know where you are the world is made free of that which it may be vitally important to you to hide.

128. Value the friendship of him who stands by you in the storm: swarms of insects will surround you in the sunshine.

129. Do not anxiously expect what is not yet come. Do not vainly regret what is all ready past.

130. Courtesy is never out of place. It is as easy to look and speak pleasantly as the reverse. A rude abrupt manner constantly makes enemies.

131. How small a portion of our lives we truly enjoy! In youth we are looking forward to things that are to come. In old age we look backward to things that are past.

132. It has been beautifully said that "The veil which covers the face of Futurity, is woven by the hand of Mercy."

133. Doing good is the only certainly happy action of a man's life.

134. The cheerful are the busy. When Trouble knocks at your door, or rings the bell, he will generally retire if you send him word you are engaged.

135. The very flowers that bend and meet,
In sweetening others, grow more sweet.

136. Content is wealth, the riches of the mind.
And happy he who can that treasure find.

137. Give every man thine ear, but few thy voice,
Take man's censure, but reserve thy judgment.

138. No entertainment is so cheap as reading, nor any pleasure so lasting.

139. Every man is happy, no matter what his circumstances, who is contented. Happiness does not depend so

much upon the art of getting much, as the art of being contented with what we have.

140. A writer has compared worldly friendship to our shadow, and a better comparison was never made, for while we walk in sunshine it sticks close to us, but the moment we enter the shade it deserts us.

141. Excess of ceremony shows want of breeding. That civility is best which excludes all superfluous formality.

142. He that deceives me once, it is his fault; if twice, it is mine.

143. Advise not what is most pleasant, but what is most useful.

144. Every man having a wife or family should make his will. However small his estate, however remote may seem the probability of death, however confident that his property will pass to those he most wishes to benefit, it is an imperative duty in most cases, and is safer in every case, to protect the interests of the survivors by means of a will.

145. I would rather be an open wicked man than an hypocrite, but I would rather be no man than either of them.

146. Anxiety of mind often proves an active predisposing cause of disease, and on the contrary a quiet, contented disposition is productive of health. To combat the impulses of a fretful, repining disposition is a matter, therefore, of as much importance to its unfortunate owner, as it is to those who have to endure its effects.

147. Never write a letter in a passion.

148. To live long eat slowly; rapid eaters die early.

149. It is a most miserable state, for a man to have everything according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.

150. Dost thou want things necessary? Grumble not: perchance it was a necessary thing thou shouldst want. Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art God's patient; prescribe not thy physician.

151. Blessed is he who gives to the poor, albeit only a penny; doubly blessed is he, who adds a kind word to his gift.

152. Never put much confidence in those persons, who put no confidence in others. A man prone to suspect evil in another is for the most part trying to see in his neighbour what he sees habitually in himself.

153. There is no virtue in the world greater than that of doing good to others.

154. It is easier to go a pilgrimage or to stroll about the world, than to renounce one bad habit; it is easier for a man to whip himself than to mend himself; and to tell his beads than to quit his vices: it is easier to talk, or to hear others talk, than to forgive injuries and to be chaste and pure in heart.

155. Many men fear God, and love God, and have a sincere desire to serve him, whose views of religious truth are very imperfect, and in some points utterly false. But may not many such persons have a state of heart acceptable before God?

156. There is no morality without religion, and there is no religion without morality. He who loves God, keeps the commandments in principle. He who keeps the commandments, loves God in action. Love is obedience in the heart. Obedience is love in the Life. Morality is religion in practice. Religion is morality in principle.

157. When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.

158. There is a mean in all things. Even virtue itself has its stated limits; which not being strictly observed, it ceases to be virtue.

159. It is wiser to prevent a quarrel beforehand, than to revenge it afterward.

160. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

161. A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly.

162. A contented mind, and a good conscience, will make a man happy in all conditions. He knows not how to fear, who dares to die.

163. There is but one way for fortifying the soul against all gloomy presages and terrors of mind; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.

164. Philosophy is then only valuable, when it serves for the law of life, and not for the ostentation of science.

165. A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend think yourself happy.

166. Truth is born with us; and we must do violence to nature to shake off our veracity.

167. There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

168. Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

169. By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.

170. A more glorious victory cannot be gained over another, than this, that when the injury began on his part, the kindness should begin on ours.

171. We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

172. To mourn without measure is folly; not to mourn at all, insensibility.

173. No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

174. The coin that is most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

175. The character of the person who commends you is to be considered, before you set a value on his esteem. The wise man applauds him whom he thinks most virtuous, the rest of the world him who is most wealthy.

176. The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

177. A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

178. It happens to men of learning, as to ears of corn; they shoot up and raise their heads high while they are empty; but when full and swelled with grain, they begin to flag and droop.

179. Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware:

whereas a lie is troublesome and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

180. Blame not before thou hast examined the truth; understand first, and then rebuke.

181. It thou wouldst get a friend, prove him first, and be hasty to credit him; for some men are friends for their own occasions, and will not abide in the day of thy trouble.

182. A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

183. Whoso discovereth secrets loseth his credit, and shall never find a friend to his mind.

184. Honour thy father with thy whole heart, and forget not the sorrows of thy mother; how can'st thou recompense them the things they have done for thee?

185. The lips of talkers will tell such things as pertain not unto them; but the words of such as have understanding are weighed in the balance. The heart of fools is in their mouth, but the tongue of the wise is in their heart.

186. To labour, and to be content with what a man hath, is a sweet life.

187. Let reason go before every enterprise, and counsel before every action.

188. He who tells a lie is not sensible how great a task he undertakes: for he must be forced to invent twenty more to maintain that one.

189. Economy is no disgrace: it is better living on a little, than outliving a great deal.

190. The higher character a person supports, the more he should regard his minutest actions.

191. A liar begins with making falsehood appear like truth, and ends with making truth itself appear like falsehood.

192. He that lies in bed all a summer's morning loses the chief pleasure of the day: he that gives up his youth to indolence undergoes a loss of the same kind:

193. Shining characters are not always the most agreeable ones. The mild radiance of an emerald is, by no means less pleasing than the glare of the ruby.

194. A man should never be ashamed to own he has been in the wrong; which is but saying in other words, that he is wiser to-day than he was yesterday.

195. It often happens, that those are the best people, whose characters have been most injured by slanderers: as we usually find that to be the sweetest fruit, which the birds have been pecking at.

196. If to do were as easy as to know what were good to do, chapels had been churches, and poor man's cottages princes' palaces. He is a good divine who follows his own instructions: I can easier teach twenty what are good to be done than to be one of the twenty to follow my own teaching.

197. The drying up a single tear has more
Of honest fame, than shedding seas of gore.

198. ——— Love all, trust a few,
Do wrong to none; be able for thine enemy
Rather in power than in use: keep thy friend
Under thy own life's key; be check'd for silence,
But never task'd for speech.

199. Afflictions often prove but blessings in disguise: Even from the deepest sorrows, the patient and thoughtful mind will gather richer wisdom than pleasure ever yielded.

200. Nothing perishes in this world; but things merely vary and change their form. To be born, means simply that a thing begins to be something different from what it was before; and dying is ceasing to be the same thing. Yet although nothing retains long the same image, the sum of the whole remains constant.

201. Have communion with few, be familiar with one,
Deal gently with all, speak evil of none.

202. Nor love thy life nor hate, but what thou livest, live well, how long, or short permit to heaven.

203. The three most difficult graces to nature are—patience under affliction, resignation under bereavements, and humility in prosperity.

204. Those things cannot make us happy which are subject to the changes of the times, nor is any one to be thought truly happy till he dies.

205. You will view mountains, and in looking to God, you will reach their top. But in little things you will use your own strength, and sink to the bottom.

206. Thefts never enrich, alms never impoverish; prayers hinder no work.

207. If prayer be neglected once, another and another excuse will arise for neglecting again; a chain with one link broken no longer binds, and a habit of duty once broken, may cease to be habit.

208. It is the want of knowledge that makes us vain. Profoundest spirits are generally the humblest. Newton compared himself to a child gathering pebbles on the sea-shore. The further we advance, the longer appears our road, for the more we see before us, "Hills peep o'er hills, and Alps on Alps arise."

209. Our greatness will appear then most conspicuous, when great things of small, useful of hurtful, prosperous of adverse, we can create—and in what place soever thrive under evil, and work ease out of pain, through labour and endurance.

210. When Xenophon heard of the death of his son, he said “I knew I begat him a mortal man.”

211. True religion is not a name, but a nature; not a notion, but a motion.

212. One said, “It is as pleasant to have what we desired,” to which it was replied, It is better to desire nothing but what we have.

213. Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.

214. It often happens that when men are possessed of all they want, they then begin to find torment from imaginary afflictions, and lessen their present enjoyments, by foreboding that those enjoyments are to have an end.

215. Let the honest man suffer the blows of the wicked; as the sandal-tree, that felled by the wood-man’s stroke, perfumes the axe that wounds it.

216. Pleasure and riches should be renounced when not approved by conscience.

217. The knowledge of man is but vanity, and all his best actions are illusory, when he knows not to ascribe them to God.

218. Love of his fellow-creature should be the ruling principle of the just man in all his works, for such weigh most in the celestial balance.

219. He who is humble in heart and in spirit, is loved of God; he has need of nothing more.

220. As the body is strengthened by muscles, the soul is fortified by virtue.

221. There is no greater sinner than he who covets the wife of his neighbour.

222. As the earth supports those who trample it under foot, and rend its bosom with the plough, so should we return good for evil.

223. If one inhabitant can cause the ruin of a whole village he should be expelled; if a village can ruin a whole district, it should be destroyed; but if a district occasioned loss of the soul, it should be abandoned.

224. The little which is given by the heart is of more worth than all the riches offered by ostentation.

225. He who has but filled all his duties to please God alone and without expecting future recompense, is sure of immortal happiness.

226. The native land—even the most poor and insignificant—is the happiest, to which none, however rich and magnificent, is equal.

227. Happiest is he, or one may say he enjoys the bliss of paradise in this life, who has not been separated from his parents.

228. Do not distract thyself in following after the whims of the people who wander in pilgrimages all the year round in hopes of enjoying the everlasting bliss in life to come; but simply and solely be at the service of thy parents and all is well, for there is no pilgrimage at all which is equal to it. In fact all the pilgrimages of the world concentrate in it which is so near to thee and at home.

229. Act towards others as you would they should act towards yourself. It is the same in life as in the midst of the waves; for every navigator, there is the same sea, the same tempests, the same dangers to beware of. As long as you are borne on a tranquil surface, help those who have suffered

shipwreck. Who can say that you will not be overtaken by a storm? You are not yet in port: the same conduct that you have shown to the unfortunate will be shown to you by your fellow voyagers.

St. Gregory.

230. He thinks justly of God who believes him to be the supreme director of human affairs, and the author of all that is good or fitting in human life. He worships God piously who him reveres above all beings; who perceives and acknowledges him in all events; who is in every thing resigned and obedient to his will; who patiently receives whatever befalls him from a persuasion that whatever God appoints must be right; and in fine, who cheerfully follows wherever Divine Providence leads him, even though it be to suffering and death.

Philosophy of the Stoics.

231. Every man hath a kingdom within himself: Reason, as the princess, dwells in the highest and inwardest room: the senses are the guard and attendants on the court; without whose aid nothing is admitted into the presence: the supreme faculties (as will, memory, &c) are the Peers: the outward parts, and inward affections, are the Commons: violent passion are rebels, to disturb the common peace.

Bishop Hall.

232. If all the days of our life were without the evil of sin, we might have some colour of reason to expect they should be without the colour of adversity also. If we were all good in our carriage towards God, we might presume that God would be all good in his providence towards us; and that if our obedience were uniform, even, and uninterrupted, that our prosperity would be so too. But, alas! it is quite otherwise. Many, very many, have been our days of sin, and therefore we have no reason at all to complain if we see some days of sorrow.

Bishop Bull.

233. All a man's wealth or poverty is within himself; it is not the outward abundance or want that can make the

difference. Let a man be ever so rich in state, yet if his heart be not satisfied, but he is still whining, and scraping, and pining for more, that man is miserably poor; all his bags cannot make him other than a stark beggar. On the other side, give me a man of small means, whose mind is thoroughly content with a little, and enjoys his pittance with a quiet and thankful heart—that man is exceeding rich; all the world cannot rob him of his wealth. It is not having by which we can measure riches, but enjoying. *Bishop Hall.*

234. The seasons, like everything else, have their vicissitudes; their beginnings, their progress, and their end. The age of man begins from the cradle, pleasing childhood succeeds, then active youth; afterwards manhood, firm, severe, and intent upon self-preservation; lastly old age creeps on, debilitates, and at length totally destroys our tottering bodies. The seasons of the year proceed in the same way. Spring represents morning and youth, and is proper for generation; summer, noon and manhood, and is proper for preservation; and Autumn, evening and old age, and is not unfitly likened to destruction. *Stillingfleet.*

235. This world is transient; it is only a temporary abode, and life is like a “drop of water on a lotus leaf.” This is simple truth. Everybody knows and admits it; but alas! how few care to realize this stern fact. The world would have been an abode of bliss and not a “vale of tears,” if this simple truth had had a hold upon the minds of those entrusted with the sacred duty of ruling their fellow-beings.

Amrita Bazar Patrika.

236. The best course for man is to keep always in mind that there is a just God in heaven; that death is inevitable; that after death, every man will be held responsible for his actions; and that, it is not prudent to endanger the future for the sake of transient good in this world. *Ibid.*

237. Men are apt to call God unjust, because they see wicked people enjoying blessings and trampling honest people under foot. But, death is inevitable, and it brings down the high and the low to the same level. A bad man may enjoy, for a short time, what are mistaken for blessings, but death comes and he is made to render an account. It is better to be good, even at the sacrifice of all such blessings. For, he only is the wise man who provides for the future. *Ibid.*

238. *Signs of old age.* Old age is not to be known by a withered face, but by a mortified spirit; not by the decays of the natural body, but by the weakness of the body of sin; not by the good we have enjoyed, but by the good we have done; and if we be prepared for death, we have lived long enough; if our life be a death, then no death can be untimely to us.

Bishop Patrick.

239. *Confession to God.* O thou terrified soul, go and count up to thy God all thy tribulations; tell Him of all thy cares; His ear is open to thee; lay them all before Him; and then, in "the multitude of sorrows which thou hast in thy soul, His comforts shall refresh thy heart"; but, beware that thou betake thyself to no other comforter; beware that thou look and trust unto Him alone. Yea, "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded, or did any abide in His fear, and was forsaken?" In every necessity the city of refuge is prepared; the bosom of our Father is open; the hole in the rock is cleft; the tenderness of your God is made manifest; he who can refuse so sweet and gracious a hiding-place as this deserveth indeed to be abandoned to the mercy of his enemies.

St. Bernard.

240. *Obedience of Heart.* Till God be glorified, till man be humbled, the separation between the Creator and the creature remains; and the issue, on the one part and the other, must be man's ruin for ever. When God is obeyed, and his

will meets with no opposition or backwardness in the soul, but the creature flies with joy to execute the Almighty command, knowing no other desire, nor wishing any other happiness, than this service of the most high, then God is known among men to be what He is; then the Creator is glorified and the creature is blessed. *S. Walker.*

241. *The Omnipresence of God.* It is a poor philosophy and a narrow religion, which does not recognise God as all in all. Every moment of our lives, we breathe, stand, or move in the temple of the Most High; for the whole universe is that temple. Wherever we go, the testimony to His power, the impress of His hand, are there. Ask of the bright worlds around us, as they roll in the everlasting harmony of their circles; and they shall tell you of Him, whose power launched them on their courses. Ask of the mountains, that lift their heads among and above the clouds; and the bleak summit of one shall seem to call aloud to the snowclad top of another, in proclaiming their testimony to the Agency which has laid their deep foundations. Ask of ocean's waters; and the roar of their boundless waves shall chant from shore to shore a hymn of ascription to that Being, who hath said, 'Hitherto shall ye come and no further'. Ask of the rivers; and, as they roll onward to the sea, do they not bear along their ceaseless tribute to the ever-working energy, which struck open their fountains and poured them down through the valleys? Ask of every region of the earth, from the burning equator to the icy pole, from the rock bound coast to the plain covered with its luxuriant vegetation; and you will not find on them *all* the record of the Creator's presence; Ask of the countless tribes of plants and animals: and shall they not testify to the action of the great Source of Life? Yes, from every portion, from every department of nature, comes the same voice: everywhere we hear Thy name, O God; everywhere we see Thy love. Creation in all its length and breadth,

in all its depth and height is the manifestation of Thy Spirit, and without Thee the world were dark and dead. *Francis.*

242. *The Goodness of God in concealing from men the time of their death.* It is especially happy for men that they are not permitted to know the time of their death, because He wishes us to be watchful and happy; and if its occurrence were made more clear or certain than it is, this would only make us more careless and wretched. If the pilgrims who are continually treading the dark valley were selected by any more obvious rule than they are at present,—if, for example, one generation were regularly to be removed before another,—if the fathers were always to take precedence of the children in this melancholy procession—if the farthest on the list of life were uniformly to be first struck off, the fixedness and formality of such an arrangement would produce incalculable mischief. It would take away from the old every means of cheerfulness, and, instead of maintaining their spirits to the last, the approaching shadows of *death* would wrap them in impenetrable gloom. How much more conducive to human happiness and to human improvement is the existing arrangement! None are marked out as the next victims; but all are permitted to live in the enjoyment of hope, and in the discharge of their duty. The sick are consoled with the prospect of future health. The old need not despair; for, how far soever they may have advanced in the journey of life, they still see before them a point to which others have attained. The dark shadows are not let down upon them till they enter the valley of *Death*. The means of happiness are removed only with their existence, and every drop in the cup of life may be enjoyed before they come to taste the bitterness of *Death*; yet no encouragement is given to carelessness and security. Instances of sudden *death* are exhibited to keep men always on their guard. And it deserves to be remarked, as a further illustration of the

Wisdom and Goodness of God, that "if sudden *deaths* were frequent, the sense of our constant danger were too strong to allow of that ease and enjoyment which are intended for us, and human life would be too precarious for the business and interest which belong to it. There would not be sufficient dependence either upon our own lives or the lives of others to carry on the regular duties of society. But the manner in which *Death* is made to occur conduces to the purposes of admonition, without overthrowing the necessary stability of human affairs; and we are warned of the frailty and precariousness of our condition, without being shaken out of its duties and enjoyments."

"Oh blindness to the future! kindly given
That each may fill the circle marked by heaven."

William Fleming.

PART II.

RULES, COUNSELS, AND MAXIMS.

HOW TO PASS THE DAY.

Arise early; serve God devoutly, and the world busily; do thy work wisely; give thine alms secretly; go by thy way gravely; answer the people demurely; go to thy meat appetitely; sit thereat discreetly; of thy tongue be not too liberal; arise therefrom temperately. Go to thy supper soberly, and to thy bed merrily, and sleep surely.

Dame Julia Barnes.

GOLDEN RULES.

Make God the first and last of all thy actions; so begin that thou mayest have Him in the end; otherwise I doubt whether it had not been better that thou hadst never begun.

Wealth is not the way to Heaven, but the contrary ; let all your care be how to "live well," and you may be sure that you will never die poor.

I know not which is the worse, the bearer of tales or the receiver ; for the one makes the other. We should no less hate to tell than to hear slanders. If we cannot stop others' mouths, let us stop our own ears. The receiver is as bad as the thief.

So live with men as considering always that God sees thee ; so pray to God, as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honour to grant.

Afflictions are the medicine of the mind ; if they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please, but heal.

Sin and punishment are like the shadow and the body, never apart. Never sin went unpunished ; and the end of all sin, if it be not repentance, is hell. Next to the not committing a fault is the being sorry for it. *Bishop Henshaw.*

TWELVE GOLDEN RULES OF KING CHARLES.

(1). Urge no healths.—(2). Profane no divine ordinances.—(3). Touch no state matters.—(4). Reveal no secrets.—(5). Pick no quarrels.—(6). Make no comparisons.—(7). Maintain no ill opinions.—(8.) Keep no bad company.—(9). Encourage no vice.—(10). Make no long meals.—(11). Repeat no grievances.—(12). Lay no wagers.

Noble Thoughts in Noble Language.

THE DESIGNS AND ENTERPRISES OF TIMOUR.

1. In conducting the important concerns of government, take by the hand four assistants ; to wit, deliberation, and counsel, and vigilance, and circumspection.

2. For every government which shall be void of deliberation and counsel is like unto a foolish man, who erreth in all which he sayeth or doeth ; and whose actions and words bring forth no fruit but shame and repentance. It is therefore good, that, in conducting the affairs of thy government, thou act with deliberation and counsel ; that thou mayest not, in the end, be ashamed and confounded.

3. And know, that the requisites for conducting the concerns of empire are one portion patience and forbearance, and one portion pretended negligence and feigning to know not that which thou knowest ; and that by acting with resolution, and with uprightness, and with patience, and with vigilance and with caution, and with bravery, every undertaking will become easy and successful.

4. By policy kingdoms may be conquered, and numerous hosts may be defeated, which by the swords of united armies cannot be overthrown.

5. One tried soldier, of magnanimity and of bravery, and of resolution, and of skill, and of circumspection, is more valuable than a thousand men, who want discretion and knowledge ; for one experienced and able soldier can direct the efforts of thousands of thousands.

6. Victory over the foe proceedeth not from the greatness of armies, nor defeat from inferiority of numbers ; for conquest is obtained by the Divine Favour, and by skilful and judicious measures.

7. And by experience it is known unto me, that counsel and deliberation, and skilful measures are only to be found with the wise and the sagacious : Therefore, notwithstanding the conclusion of every worldly event is covered by the curtain of Fate, yet, in every enterprise which I undertook, I acted from counsel and deliberation. *Rev. E. Moises, M. A.*

: RULES FOR PRESERVATION OF HEALTH.

The human body is a machine, or system of "works", more delicately constructed than a watch, more complicated and wonderful than the most powerful steam engine.

The "works" of the body are organs and tissues—as the heart, the stomach, the lungs, the arteries, the muscles, the nerves, the skin—each of which has a distinct function or duty to perform. When all the parts of the bodily machine are in good working order, the body is in a state of HEALTH.

A state of health is necessary, not only to the comfort and activity of the body, but also to the comfort and activity of the mind. It is therefore of the greatest importance that we should take every means in our power to promote bodily health.

The chief means within our power of keeping the body in a healthy state are attention to *food, cleanliness, clothing, ventilation*, (air and light), *exercise and rest*.

RULES.

1. Properly masticate the food before swallowing, allowing plenty of time for each meal.

2. Do not eat at irregular times, arranging the meal as nearly as possible every four hours.

3. Do not take large quantities of food at a time, and always cease eating before feeling a sense of fulness.

4. Vary the meals as much as possible, taking only food that is thoroughly wholesome and readily digested.

5. Any food which experience has shown to be injurious should be strictly avoided.

6. Take the smallest quantity of fluid possible and this only after the meal.

7. Preserve tranquillity of mind and temper, and avoid worry and excitement during eating.

8. An eminent physician gave four rules for the preservation of health. The rules were these:—"Keep the head cool. Keep the feet warm. Take a light supper. Rise early." These simple rules comprehend a vast deal more than may appear at first sight.

THE PRE-REQUISITES OF A *Yogi*.

1. A desire to learn, such a desire as the starving man has for food, or a thirsty one for water:—an intense and eager yearning.

2. Perfect control over the passions and desires.

3. Chastity ; pure companionship ; pure food, that which brings into the body none but pure influences ; the frequenting of a pure locality, one free from vicious taint of any kind ; pure air ; and seclusion. He must be endowed with intelligence—that he may comprehend the principles of nature, concentrativeness—that his thoughts may be prevented from wandering and self-control, that he may always be master of his passions and weaknesses. Five things he must relinquish—Ignorance, Egotism (conceit), Passion (Sensual), Selfishness, Fear of Death.

COUNSELS TO THE JUST MAN.

(1). Let a just man devote himself each day to all the practices of pious devotion, and submit his body to the most meritorious austerities.

(2). Let him fear all worldly honor worse than poison, and feel only contempt for this world's riches.

(3). Let him well know that what is above all, is the respect of himself and the love of his fellow creatures.

(4). Let him abstain from anger, and from all evil treatment, even towards animals, whom we ought to respect in the imperfection that God has assigned them.

(5). Let him chase away sensual desires, envy, and cupidity.

(6). Let him refrain from the dance, the song, music, fermented drinks, and gambling.

(7). Let him never be guilty of evil-speaking, calumnies, or impostures.

(8). Let him never look at women with love, and abstain from embracing them.

(9). Let him have no quarrels.

(10). Let his house, his diet, and his clothes be always of the plainest.

(11). Let his right hand be always open to the poor and the unhappy, and let him never boast his benefits.

(12). When a poor man shall knock at his door, let him receive him, refresh him, and serve him himself, for the poor are the chosen of the Lord.

(13). But, above all, let him refrain through the whole course of his life from, in whatever way, molesting others: protect, love, and assist his fellow-creatures,—thence flow the virtues most agreeable to God.

MORAL CODE.

(1) TEMPERANCE.—Eat not to fulness: drink not to elevation.

(2) SILENCE.—Speak not but what may benefit others or yourself: avoid trifling conversation.

(3) ORDER.—Let all your things have their places: let each part of your business have its time.

(4) RESOLUTION.—Resolve to perform what you ought: perform without fail what you resolve.

(5) FRUGALITY.—Make no expense, but do good to others or yourself; that is, waste nothing.

- (6) **INDUSTRY.**—Lose no time: be always employed in something useful: cut off all unnecessary actions.
- (7) **SINCERITY.**—Use no hurtful deceit: think innocently and justly; and, if you speak, speak accordingly.
- (8) **JUSTICE.**—Wrong none by doing injuries, or omitting the benefits that are your duty.
- (9) **MODERATION.**—Avoid extremes: forbear resenting injuries.
- (10) **CLEANLINESS.**—Tolerate no uncleanness in body, clothes, or habitation.
- (11) **TRANQUILLITY.**—Be not disturbed at trifles, or at accidents, common-place and unavoidable.
- (12) **CHASTITY.**—Encourage purity of heart and mind: let not loose thoughts occupy your leisure hours: guard most against those temptations which the more frequently present themselves.
- (13) **HUMILITY.**—Be humble. He who is humble in heart and in spirit, is loved of God; he has need of nothing more.

Benjamin Franklin.

RULES OF CONDUCT.

- (1) Never lose any time; do not think that lost which is spent in amusement or recreation some time every day; but always be in the habit of being employed.
- (2) Never err the least in truth.
- (3) Never say an ill thing of a person when thou canst say a good thing of him; not only speak charitably, but feel so.

(4) Never be irritable or unkind to any body.

(5) Never indulge thyself in luxuries that are not necessary.

(6) Do all things with consideration ; and when thy path to act right is most difficult, feel confidence in that Power alone which is able to assist thee, and exert thy own powers as far as they go.

RULES OF LIFE.

(1) To devote an hour every morning and evening to meditate upon the Divine Spirit, in a secluded spot and perfect calm state of mind, passing all the time in holiness.

(2) To speak always the truth, knowing that our conscience is a witness to all our actions.

(3) Not to commit adultery or give way to lustful desires ; in short, to gain mastery over the passions of the body.

(4) To be simple and regular in eating and drinking, in wearing clothes and speaking, and in all habits.

(5) Not to use intoxicating liquors or drugs.

(6) Not to tease or kill any animal, knowing well that all are alike, the creatures of one God, and that others feel the same pain as ourselves.

(7) To be honest in all our dealings, and never to have recourse to lies or to fraud.

(8) To remember all our evil actions, and to try to be free from them, and to avoid the company of immoral persons.

(9) To consult our conscience as to what is right and what is wrong, and then to adopt the proper course which intuition may dictate.

(10) To be kind to the poor, and to assist them in proportion to our means.

RULES OF BEHAVIOUR.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst and cold.
6. We seldom repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils have cost us that have never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.

Jefferson.

TWENTY MAXIMS ON MARRIAGE.

The following "marriage" maxims are worthy of more than a hasty reading. Husbands should not pass them by, for they are designed for wives; and wives should not despise them, for they are addressed to husbands.

1. The very nearest approach to domestic happiness on earth is in the cultivation on both sides of absolute unselfishness.
2. Never both be angry at once.
3. Never talk at one another, either alone or in company.
4. Never speak loud to one another unless the house is on fire.
5. Let each one strive to yield oftenest to the wishes of the other.

6. Let self-denial be the daily aim and practice of each.
7. Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.
8. Never taunt with a past mistake,
9. Neglect the whole world besides rather than one another.
10. Never allow a request to be repeated.
11. Never make a remark at the expense of each other,—it is a meanness.
12. Never part for a day without loving words to think of during absence.
13. Never meet without a loving welcome.
14. Never let the sun go down upon any anger or grievance.
15. Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness.
16. Never forget the happy hours of early love.
17. Never sigh over what might have been, but make the best of what is.
18. Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be.
19. Never be contented till you know you are both walking in the narrow way.
20. Never let your hopes stop short of the eternal home.

"Noble Thoughts in Noble Language."

MAXIMS OF LIFE.

Persevere against discouragements. Keep your temper. Employ your leisure in study, and always have some work in hand. Be punctual and methodical in business, and never

procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride ; manner is something with every body, and every thing with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. * Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practise strict temperance ; and in all your transactions remember the final account.

Bishop Middleton.

THE TOILET OF ELEGANCE.

- | | |
|--|------------------------|
| (1). <i>For preserving the Complexion.</i> | ... Temperance. |
| (2). <i>For whitening the Hands.</i> | ... Honesty. |
| (3). <i>For sweetening the Breath.</i> | ... Truth. |
| (4). <i>To remove stains.</i> | ... Repentance. |
| (5). <i>Easy shaving soap.</i> | ... Ready money. |
| (6). <i>For improving the Sight.</i> | ... Observation. |
| (7). <i>For improving the Voice.</i> | ... Civility. |
| (8). <i>To keep away moths.</i> | ... Good society. |
| (9). <i>A beautiful ring.</i> | ... The family circle. |

Family Friend.

OPTIMISM AND PESSIMISM.

(1). Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

(2). Two men, being convalescent, were asked how they were. One said: "I am better to-day," The other said: "I was worse yesterday."

(3). Two boys eating their dinner, one said : "I would rather have something better than this." The other said : "This is better than nothing."

(4). Two boys got each an apple. One was thankful for the apple. The other was dissatisfied because it was not two.

(5). "I am glad that I live," says one man. "I am sorry I must die," says another.

(6). One man counts everything that he has a gain. Another counts everything else that he conceives a loss.

(7). One man spoils a good repast by thinking of a better repast of another. Another enjoys a poor repast by contrasting it with none at all.

(8). One man is thankful for his blessings. Another is worse for his misfortunes.

(9). One man thinks he is entitled to a better world, and is dissatisfied because he has not got it. Another thinks that he is not justly entitled to any, and is satisfied with this.

(10). One man enjoys what he has. Another suffers what he has not.

Indian Herald.

THE DOCTRINES OF THE SUFIS.

The following is a succinct account of the doctrines of the Sufis:—

1. God only exists. He is all things, and all things in Him.
2. All visible and invisible beings are an emanation from Him, and are not really distinct from Him.
3. Religions are matters of indifference: they however serve as leading to realities. Some for this purpose are more advantageous than others, among which is Al-Islám, of which Sufism is the true philosophy.

4. There does not really exist any difference between good and evil, for all is reduced to Unity, and God is the real Author of the acts of mankind.

5. It is God who fixes the will of man : man therefore is not free in his actions.

6. The soul existed before the body, and is confined within the latter as in a cage. Death, therefore, should be object of the wishes of the Sufi, for it is then that he returns to the bosom of Divinity.

7. It is by this metempsychosis that souls which have not fulfilled their destination here below are purified and become worthy of reunion with God.

8. Without the grace of God, no one can attain to this spiritual union, but this, can be obtained by fervently asking for it.

9. The principal occupation of the Sufi, whilst in the body, is meditation on the Unity of God, the remembrance of God's names, and the progressive advancement in the journey of life, so as to attain unification with God.

Dictionary of Islâm.

CHINESE PRECEPTS.

Respecting the Mind.—Let not corrupt thoughts arise. Be not over-anxious and grieved. Envy not those who have, nor despise those who have not. Complain not of heaven, and blame not men. Think not of old evils, speculate not on distant things.

The Body.—Love not beauty without bounds. Be not greatly intoxicated. Stand not in dangerous places. Do not give way to anger. Do not associate with worthless characters. Do not enrage men who love to strike.

Happiness.—Do not abuse the good things of Providence. Do not love extravagance. Be not over anxious about being

completely provided for. Think not of things which are above your station. Do not deteriorate the grain. Do not destroy life.

Things in general. Do not neglect the relations and duties of life. Do not practise corrupt things. Do not oppose the commands of your parents or teachers. Do not speak much. Provoke not a guest to anger. Between two parties do not speak swords here and flatteries there. Do not stir up troubles. Do not cut and carve the poor. Do not deceive and oppress the orphan and widow. Do not wrongfully accuse any one. Do not learn unprofitable things.

Wealth.—Be not ashamed of bad food and coarse clothing. Do not buy useless things. Be not over fond of feasts. Do not learn to imitate the rich and great.

Words.—Do not talk of men's domestic affairs. Do not tell secrets. Do not conceal the errors of worthless men. Do not injure a person's parents. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation). Do not laugh at men's appearance. Do not blame a man for the faults of his relatives. Be not fond of ridiculing any one. Do not make up stories to injure men. Be not proud of your wealth. Do not complain of your poverty. Do not speak with a fierce aspect. Do not despise men's poverty. Do not interrupt men in conversation. Do not lie. Do not help and abet others to do iniquity. Do not recite corrupt composition. Do not speak of gambling or licentiousness. Do not say anything that has a beginning but no end.

"Noble Thoughts in Noble Language."

THE GOLDEN WORDS OF PYTHAGORAS.

In the first place honour the immortal gods, as is laid down by law; and reverence an oath; and then renowned heroes. Worship too the deities below the earth, by doing

customary rites. And honour your parents, and those born nearest of kin. But of others, make him your friend who is the best in virtue. Yield to mild words, and to deeds that are useful. Do not hate your friend for a trifling fault. Accustom yourself to be the master of your belly, and sleep, and lasciviousness, and anger. Do nothing base, either with another or in private; and most of all, have a respect for yourself. Next practise uprightness both in deed and word. Nor accustom yourself to act irrationally about any matter; but know that to all it is fated to die. At one time a person is wont to possess property, at another to perish. But whatever pains mortals have through accidents sent by the deities, endure with patience the share you may have, nor take it to heart. But it is becoming to cure them, as far as you can, and to commune with yourself thus—"Fate does not give very much of these things to the good." Many remarks, both bad and good, fall upon men; at which be not astonished, nor suffer yourself to be restrained by them: but if any falsehood is told, conduct yourself with gentleness. What I shall say, let it be accomplished in every case. Let no one deceive you, either by word or deed, to do or say what is not for the better; but take counsel before an act, in order that there may not be foolishness. It is the part of a coward (bad man) to do and say thoughtlessly; but of a wise man to complete what will not pain him subsequently. Do nothing that you do not know, but be taught what is requisite; and thus you will pass life the most pleasantly. Nor is it meet for you to have no care for the health of the body; but to make to yourself a moderation in drink, and food, and exercise: and I call that moderation, which will give no pain. And accustom yourself to have a diet simple and non-luxurious. And guard against doing that which begets envy. Do not expend beyond what is reasonable, like a person ignorant of what is honourable. Nor be illiberal.

Moderation in all things is best. And do those things which will not injure you : and calculate before the act. Nor receive sleep upon your softened eyes before you have thrice gone over each act of the day—What have I passed by ? What have I done ? What necessary act has not been done by me ? And beginning from the first, go through them. And then, if you have acted improperly, reproach yourself ; but if properly, be glad. So labour ; so practise : these precepts it is meet for you to love. These will place you on the footsteps of divine virtue.

Greek Anthology.

PART III.

SELECTIONS FROM THE

THOUGHTS OF AN UNWORTHY CREATURE,

BY A. D. RAUTJI.

[These selections have been taken from the Volume of my “ Thoughts ” in which I had been noting the thoughts that occurred to me at different times and on certain incidents in life. These thoughts do not possess any merit of their own, and it is therefore a sort of presumption on my part to embody them in the present work ; but I would submit that had it not been for the present opportunity, they would have remained buried in oblivion, and I would never have ventured to give them publicity. I must, however, crave the indulgence of the gentle reader for any thought which might not commend itself, or for any inaccurate expression which might have crept into the book.]

What is Thought ? it is a mine,
Whose gems are of a land divine ;
A power no tyrant may control ;
An emanation of the soul !
A spark of a celestial fire,
To favoured man in mercy given ;

Spirit of an immortal sire !
A plant whose flower is Heaven !]
O ! not beneath the sky's array
May highest thought with man unite ;
'Tis but a gleam of that fine light
Whose glory shines through an eternal day.

Anon.

From my Preceptor,

Remembrance of God in every time and place, even in the pressure of business. Not to part with truth under any circumstances. Contentment with a little and with what is allotted by Providence. Never to sleep in debt, nor to incur any expense beyond one's means. A pious disposition and a cheerful countenance. No religious superstition, but willingness to receive truth even from an enemy. Readily to recover the evenness of mind when angry with any.

From my Father,

Secrecy in the recollection of God. Equanimity in prosperity as well as in adversity. Tranquility of mind even at the loss of a child. Never to complain even in long sickness and severe pains. Freedom from religious superstition. Kindheartedness towards the poor. Goodness of heart and serenity of disposition towards men of every rank and age, even towards an enemy. Never to tolerate falsehood in another.

From my Mother,

Humility of disposition. Total absence of superiority in the presence of inferiors. Readiness to shield the fault of others with a pious heart.

From my Office Master,

Not to be troubled in the pressure of business, Not to leave a work unfinished for the morrow. No harsh speech

even when a man is in fault. Never to listen to slander but to be ever ready to view the bright side only, and to assist the distressed and the needy. Not to do any work of importance without consulting others, and not to waste time in trifling matters.

SELECTIONS.

1. Happy is the day passed in the remembrance of God, and in speaking the truth ; but unhappy the day passed without either.

2. Try to earn thy wages with industry and honesty. Trifle not a moment of thy master for thou art paid for it. Any gain without labour is not always legitimate and does not become a man of integrity and piety.

3. In proportion as the hair grows white, the heart should increase in purity. This is the natural course. But how excellent is this purity in youth and manhood, while the hair yet retains its blackness !

4. To a cheerful mind adversity becomes prosperity, and to a grateful heart little becomes much.

5. It is easier to commit sin, but much more difficult to stand the consequences thereof, for the fairest regions of the heart become thereby waste and desolate.

6. Well has music been described to be the divine art, for it softens the wildest spirits, exalts the mind above the cares and anxieties of the world, lends wings to the noble and pure flights of imagination, and is assuredly the most easy means of attaining the nearness of the Deity.

7. If thou attainest sincerity in speech and honesty in dealings, the present is a golden age for thee.

8. There is no stage of life which has not its advantages as well as its disadvantages. A man may aspire for a better

state, but he will never find it unless he has contentment reigning within him. Store the mind with this inestimable treasure, and then farewell to all the wants and miseries of life.

9. A man cannot attain the nearness of God unless he severs all the worldly connexions and affections, for the heart is a shrine which should be consecrated only to the image of God, and not filled up with external objects. If circumstances should so transpire as to deprive him of one very near and dear to him, let him submit to the decree of Heaven with cheerfulness, for the hand of the Almighty with such mishaps lifts up one who having astrayed from his devotions is likely to sink into the mire of unworthy attachments. He only is the wise man who makes all the events of his life subservient to the Divine will and deduces good results therefrom.

10. Let no pressure of business divert thy mind from the remembrance of God, for real happiness consists in secretly communing with the Creator, though seemingly busy with worldly affairs.

11. What an ineffable delight is imparted into the soul by the recollection of God! A momentary absorption in the Deity is not to be compared to the entire happiness of the world.

12. Always wish the good of others even of thy enemies, for this will keep the mirror of thy heart clear and stainless.

13. The greater our desire of possessing a thing, the greater our sorrow for losing it. The higher the ascent, the heavier the fall.

14. Train up your mind to remain happy in every state of life, even at the failure of your attempts and expectations. If persons act against your will and interest, let it not trouble you for God works out his ends by means incomprehensible to our understanding, and there is always some goodness even in the most adverse circumstances.

15. Consider well before thou speakest, and what thou speakest let it be in strict conformity with truth. It is a mean notion to think that falsehood will please others or gain their esteem, for nothing, in fact exposes a man more to dishonor before God and man than deviation from veracity.

16. Silence is a flower which has no thorns of repentance. It generally grows upon the soil of tranquillity and deliberation, and fades away in the storm of precipitation and folly.

17. Contentment is a flower which never fades, even when exposed to the withering blast of want and misery. Its fragrance infuses a delight into the soul which is of a heavenly nature, and which is far more substantial and durable than all the worldly enjoyments summed up.

18. Suppose a man calls thee a fool, or a rogue. If thou art really so, thou hast rightly deserved the remark; but if thou art not so, the man is to be pitied for his ignorance. In either case there is nothing to distract thee.

19. Vaunt not upon thy strength and self-sufficiency, but place thy trust upon God, for He is the source of energy. Often hast thou failed to perform the most easy work when thou hast relied upon thyself, but success has invariably befriended thee in most difficult cases from quarters unknown, when thou hast asked the help of the Almighty. Pride will only expose thee to ridicule and bring thee down to destruction, but humility and sole reliance upon God, will gain thee the esteem and succour of all around. A friend of God finds a friend in all, but one against Him has the entire world opposed.

20. In the morning thou feelest a disinclination for leaving the bed. The moments which thou thus lazily lovest are inestimable in their value, and will be sorely regretted for afterwards. What thou canst accomplish in the dawn of thy life thou must never expect to perform in the afternoon,

when the glowing vigour of thy youth has passed. Sacrifice not the present precious moments in the hope of retrieving them in future, for the expected time may never come or even if it does thou mayest have no inclination or means of recovering the past. Lose not, therefore, the fleeting hours, but strenuously secure the present, without regard to past or future, and thou shalt have reason to congratulate thyself upon thy good fortune for thou wilt thus regain the past and secure the future.

The present has the seed,

Of past and future deed.

21. Try to check thy passions with a manly courage, and remember that it is far more difficult to control one's self than even an unwieldy empire. The greatest hero of the age is he who having subdued his passions keeps them under his due control.

“ A monarch first himself must school,
Then seek his court and camp to rule ;
Must first subdue himself in fight,
And then march forth his foes to smite.
For who can other men subject,
Who has not first his passions checked ?”

22. If thou hast any source of affliction, keep it to thy self, but bring it not to the notice of another, for no good can result therefrom. Thou hast a constant friend and remover of all thy cares and troubles in the Omnipresent, whose help thou must ask to overcome that which pains thee. The moment thy supplication turns towards God, thou shalt find that thy thorn of affliction has turned into a fragrant rose, and that thy deserted condition has suddenly assumed a most cheering aspect.

23. There is no state of human life which has not its happiness as well as its misery. The hand of Providence is most just and impartial in the distribution of the one or the

other. He has endowed one with a charming appearance, and another with a beautiful mind—upon one He has heaped the worldly treasures, while upon another the richness of His own knowledge, and thus the deficiency on the one hand is compensated on the other. In like manner, if one observes carefully, he will find that equilibrium is maintained in all the works of nature, from the minutest atom to the loftiest planet, and that no position in life is enviable, from that of the meanest peasant to that of the proudest monarch. Every living being has its own source of self-gratification, as every object of creation has its own beauty and usefulness. It behoveth thee, therefore, O man, to treat every creature, however insignificant, with tenderness and respect, and to bow down thy head and to pour forth thy thanks-giving to that Architect, who has spread this vast expanse of Universe, peopled it with myriads of living beings, and disposes of the fate of all with an unerring and merciful hand.

24. Consider, O man, thy own perfections and the concentration of all the worldly attractions in thyself, and seek not pleasure elsewhere. Does wealth afford thee pleasure? What region is more replenished than the wealthiest regions of the heart? Does beauty delight thee? What object in the creation is more beautiful than the sublime and attractive beauty of the soul? Does music please thee? What music is more thrilling and inspiring than the melodious strains of the heart? Try to fathom the profundities of thy own soul, examine its vast resources, and then say whether hitherto thou wert not foolishly seeking after a treasure elsewhere, which was inexhaustibly stored in thyself.

25. Perfection of character can only be attained when a man is not aggrieved with any, nor discontented with what happens. An equanimity of disposition in prosperity as well as in adversity, respectful behaviour towards every living being, howsoever insignificant, and an undeviating concen-

tration of the mind upon one object, *i. e.*, the contemplation of the Deity,—these are the principal characteristics of a perfect man.

26. In every misfortune there is always some goodness, though it is veiled from our conception, even as gems in the bowels of the earth, or pearls in the deepest beds of the ocean. Be not, therefore, hasty in your conclusions nor misinterpret an occurrence of life according to your own limited understanding; but let deliberation and patience mark the tenure of your conduct, and you will eventually find that there is nothing evil, except what we, in our crooked notion, denominate evil.

27. If you suffer for truth, think yourself happy, for is it not better to suffer for truth than for an untruth? Boldly then proclaim what is true, irrespective of its consequences which, though sometimes productive of disadvantages, will ultimately be fraught with good results.

28. If God wishes to accomplish the object of a man He can do it by means the most insignificant; but if it be against His will, the most potent means will fail. If God will it, a straw can become mightier than a giant, and a giant weaker than a straw.

29. What thou resolvest to do at one time, thou forsakest it at another. What is the cause of this irresolution? It is not the want of thy own firmness, nor yet the want of means to carry out thy purpose, but the over-ruling power of the Disposer of events, for He changes the heart of a man every moment, and brings it to act in conformity with His own will. Man may lay out plans and projects, but he will never be able to accomplish them save what God wills. Submit, therefore, to that Will, which alone rules the resolutions and actions of all, and ask its help in all thy movements.

30. If you were to lose anything which you hold dear, be cheerful, and show no dissatisfaction with your lot for this will change pain into pleasure.

31. Never treat any man unkindly, even if you are justified to do so, for you will have reason sorely to repent of it afterwards.

32. What a pity it is that men should strive so hard to gain the good will of others, but never do half as much to please their own conscience! He who is not in controversy with his internal divinity has attained the *summum bonum* of human existence and felicity..

33. First, if you have any good intention towards another, never express it by words, but prove it by acts; secondly, if you have done any good deed towards another, never be anxious to impress it upon his mind nor expect his gratefulness in return, for what is more base? and thirdly, if you have received any goodness at the hands of another, never be ashamed to extol it in the presence of others, for what is more noble?

34. In privacy and solitude, where there is no human eye upon thy actions, behave thyself with decency, and let thy habits and manners be consistent with propriety and virtue, much more than when thou art in a public community.

35. Accept thy destiny, which is inevitable, with pleasure, and remember that the more is thy contentment with thy lot the more is thy terrestrial happiness, but the more thy dissatisfaction with it the more thy misery.

36. If thou wert ever to pourtray the character of one already dead, always expose his bright side to light, but never attempt to draw forth his dark traits from the darkness which enshrouds them. How excellent and divine is he who out of darkness brings forth light! Such is he who in speaking of the dead brings him to light in the white robe of purity and goodness.

37. To a cheerful mind everything in the creation takes place agreeably to one's desire, but to a morose disposition everything occurs contrarily. The former is thus in the enjoyment of true happiness, while the latter is invariably miserable:

38. Never be too certain of accomplishing, nor too sanguine in promising, a thing which is still in the womb of futurity, for the future things are beyond human control. It is prudent to be provident for the future, but only when such expectations are accompanied with reliance upon God.

39. What an ungrateful creature is he who pours forth the gratitude of his heart to his Maker in prosperity, but forgets Him in adversity! Know, O man! that both good and evil come from God, who after His own wise administration showers the one or the other upon His creatures, and it is not for them to challenge His justice. He is truly a good servant who submits with cheerfulness to the tender as well as to the cruel treatment of his master.

40. It is difficult to behave becomingly not only in adversity, but also in prosperity, for both are tests of a man's fortitude and uprightness. Happy is the man who discerns the guiding finger of Providence in both circumstances, and submits with willingness and resignation to both the ups and downs of fortune.

41. If thou ever happenest to create an enemy for thyself, hesitate not to find out means for reconciliation, nor lose the first opportunity of making peace with him, for remember that if thou wert to die this very moment thou wouldst have a source of affliction to thy mind, and wouldst sorely regret having ever acted unworthily towards a fellow brother. For when a man is at the point of death he views even his bitterest enemy in the light of a friend, and the slightest recollection of a past misdeed conjures up thoughts of remorse and repentance. Consider, therefore, O man, how to make

thy last hours serene, and behave thyself in such a way in thy early life that when thy end approaches there may be nothing preying upon thy conscience.

42. Never treat the poor unkindly, and if thou canst relieve the distress of any consider thyself fortunate and such occasions as the happiest moments of thy life.

43. How pleasant it is to be dressed in the snow white robe of purity ! But how much more is the purity of the soul to be prized above all the external purities ! Try, therefore, to keep the inner man stainless, and then it matters but little whether the outer person is clean or dirty.

44. Thou shouldst remain happy not only when thy prayers are accepted, but also when they are rejected, for the usefulness thereof is not comprehensible to thy imperfect understanding.

45. There is nothing better than patience and perseverance. The former is the key to happiness and the latter the means to the attainment of thy objects.

46. Envy not the prosperity of another, for this will make thee miserable. On the other hand, try to be happy at the prosperity of another, for thou wilt thereby enjoy his good fortune and make thyself a partner thereof.

47. Consider, O man, that thou hast passed thy infancy and boyhood, and art growing towards maturity. All thy actions and notions should therefore be consistent with thy age. Thou shouldst show no undue curiosity at the occurrences of life, nor too ardent a zeal to possess a desired object, nor too great a precipitation in asserting the superiority of thy own judgment, nor too much haste in arriving at conclusions, nor irritability at the conduct of another, nor dissatisfaction when things go wrong, nor grief at the loss of a dear object, nor ecstasy at the attainment of thy desires, nor mean-spiritedness when thou art poor, nor pride when thou art rich, nor sorrow when thou art sick, nor exultation when thou art

healthy, nor cowardice when thou art weak, nor vanity when thou art strong, nor anger when any one blames thee, nor pleasure when any one praises thee. In short, avoid everything bordering upon frivolity and childishness, and practise such virtues as these: Energy and perseverance in performing the daily duties of life, undeviating integrity in transacting business, unflinching uprightness in promoting the interests of others, kind treatment of every creature whether high or low, equanimity in prosperity and adversity, magnanimity in adhering to truth and honesty, and cheerfulness in all the circumstances of life; and above all reconciliation with thy lot, than which nothing can be better, and which has been appointed for thee by the unerring wisdom of the Eternal.

48. Art thou depending upon thy father or brother for support? What a fool thou art! He who has supported thee up to this period of thy life, still watches over thee, and will support thee in thy after life in a like or better manner. If thou art really anxious not to be under the obligation of another, but placest thy entire reliance upon God alone, He will never forsake thee, nor make thee dependent upon others for where is a better refuge or who a better protector? If perchance thou arrivest at the point of starvation, with perhaps a family dependent upon thee, what cause can there be of affliction, or who can blame thee? The same Providence which has supported thee so bountifully has, after its own wise and inscrutable ways, destined matters so to come to pass, and who can overrule destiny or bring matters to a better issue? Consider that in thy infancy, when thou wast totally helpless, a fond mother fostered thee upon her breast, and watched thee with every parental care, without allowing the least cause to afflict thee; and all this without the least intention or exertion on thy part. Now that thou art competent to earn thy livelihood in various ways, what cause can there be of affliction? The

same hand which has upheld thee up to this moment, and has guided thee safely through all the ups and downs of life, is still stretched forth and will ever remain so. Be, therefore, resigned to that Will which is paramount over all the wills of kings and princes, and grow humble, patient and wise. This resignation to the divine Will, will, as a pilot, steer thy vessel safely to its destination, surmounting all the obstacles that are inevitable in the long voyage of life. Happy is the man who resigns all matters to the wise administration and merciful guidance of Providence, and acts accordingly.

49. Reflect, O man, how thou hast passed thy life up to this time, and if any part of it has been lived in a manner creditable to thee, defame not thy fair prospect by again stooping to such acts as are derogatory to thy self-respect and to the peace of thy conscience. Vice wears a charming aspect and tempts a man by its fascinating allurements; but doubly victorious is that man who escapes these gilded snares and secures to himself the incomparable beatitude of unflinching adherence to virtue and truth.

50. Do good to others, and desist not to perform charitable actions so long as thou hast means and power to do so, for an opportunity when once lost may never occur. Also accomplish thy virtuous inclinations rather to-day than reserve them for the morrow or for a future occasion, for the time may never come, and even when it does, nothing may be left to thee but remorse and sorrow.

51. Every man's ultimate aim is the attainment of happiness; and he seeks it every where but finds it nowhere. Where is it to be had then? In the interior region of a man, and in his own mind and notions, and in the constant practice of virtue, truth, justice, contentment, and good feelings towards all animate and sentient beings.

52. Consider, O man, that thy sojourn upon this earth is of a short duration. During this period it should be thy pride to behave thyself as a man, as a noble creature, and as one who is perfectly satisfied with what is spun with the thread of his destiny. Treat not unjustly a fellow-brother, neither revile him, nor be angry with him. Be mild and respectful to all the creatures of God as well as to all his works, and consider that this is the only way which can lead thee to the height of moral rectitude and the zenith of perfection.

53. He who preserves the chastity of his body and his soul enjoys a self-satisfaction and a pleasure which are not to be found elsewhere.

54. Death is a great leveller of mankind, for with one stroke he brings upon an equal footing the rich and the poor, the old and the young, the king as well as the peasant. He deals justly towards all without any regard to rank, title, or merit, and has no predilection or hatred towards the one or the other. He pounces upon a creature unawares, and carries him off heedless of his threats and lamentations. He has a duty to perform which he does instantaneously, and cares not for the foolish opinions of the ignorant and the wise. He is inaccessible to bribery, for the surrender of the entire earthly possessions cannot deter him a moment from accomplishing his duty. Our repining, therefore, against the intrusion of Death is unavailable, and we only augment our misery by doing so instead of improving our condition. Since the ultimate fate of all is Death, it behoveth us, like good and noble creatures, to await with pleasure the approach of Death as the chief end for which we exist, and to submit with resignation to his tender or cruel grasp according to our destination. Happy is the man who shrinks not from Death, but meets him face to face not as an enemy but as a friend.

55. Every person must have experienced in the irregular career of his life that whenever he stood upon the precipice of committing any crime, he was invariably forewarned by his internal monitor—the conscience—and by the guiding influence of heaven, against the commission of any such act. If he ever fell, it must have been through his own pertinacity and disregard of such warnings, but never for want of any room to diverge into a contrary direction.

56. Mark the fidelity of a dog. How tenaciously does he attach himself to the threshold of his master? How patiently does he bear his hardest treatment, and yet how anxiously does he watch to gain his good will! How willingly does he starve at the door of his master, and yet never leaves it for the bounty of another! Learn, O man! the above lessons from an animal, and strive at least to equal him in these points. Is it not a shame that thou shouldst prove thyself to be an unfaithful creature? Is it not a pity that thou shouldst not act according to the will of thy Maker, thou who art called the noblest in the creation? Does it not grieve thee to find that animals should outstrip thee in point of faithfulness? How many a time hadst thou been dissatisfied with thy lot, and how many a time hadst thou turned thy back upon thy Maker! How often hadst thou complained of thy scanty means, and how often sought the protection of creatures like thyself! Arouse thyself, O man! and act what thy duty suggests. Accept what is allotted to thy lot with a cheerful heart, and bear all the calamities and misfortunes of life with patience. Thy entire hope and thy entire confidence should be placed on God,—upon Him only shouldst thou fix thy heart, and to Him only shouldst thou look up for support and for the accomplishment of thy desires. If thou wert to abandon this threshold of refuge, nowhere shalt thou find a shelter, and nowhere any respect or kinder treatment. For the manifold bounties which God hath

showered upon thee, what return canst thou make, O man! and what is here thine which thou canst offer in return! The only return which is in thy power is a grateful heart, a pious resignation to the divine will, and contentment with more or less assigned to thee.

57. If one who is nearest and dearest to thee is stretched upon a bed of sickness, what cause can there be for trouble or affliction? Has it not been thy repeated experience that most hopeless cases had on certain occasions suddenly improved beyond expectation, while those which were simple in their nature became more difficult and complicated? Does not this go to prove that events are in the hands of God, whose guiding finger gives impulse to every occurrence of life? But even if thy worst fears were realized, and thou wert to lose one very dear to thee, do not complain or assume a mourning and discontented appearance, for this savours of ingratitude, which is one of the worst crimes in existence. Moreover, discontentment with one's lot does not improve the case, but only makes it worse than before. Again, for what at the first sight seems to thee to be an evil is not an evil, but only goodness modified. Oft hast thou experienced that what at the beginning appeared to thee to be a misfortune proved really to be a blessing, when viewed after a time with due deliberation. As the future is open before God, even as the present and the past, the Omniscient arranges all matters with due regard to the ends thereof, though the ways and means appear circuitous to our understanding, and are for certain good purposes of His own veiled from our comprehension. Our happiness, therefore, consists in bearing every occurrence of life with a cheerful heart.

58. Music infuses a thrilling sensation of rapturous feelings in the entire system. It affords a delight to the soul, which expands into a thousand channels of ineffable bliss. In a vicious heart the above feelings serve only to kindle

and inflame the fires of passion, while in a virtuous mind, they engender the pure and chaste sentiments of love. The same thing is a poison to one, while it serves as antidote to another, just as a fool is miserable in prosperity, while a wise man is happy therein, nay, even in adversity.

59. Man is like a Watch, the body the Case, and the breath the Balance. The face is the Dial, the workings of the mind are the Wheels, and Hope the Pivot upon which they turn. Integrity is the Mainspring, and Prudence the Regulator,—without the former the entire machinery of action would be useless, and without the latter it would only revolve upon the axle of uncertainty and doubt. Equanimity of disposition is the regularity of motion, and Love the Chain uniting all in one. The ticks are the momentary whisperings of conscience not to lose a fitting second unprofitably, and the gliding hours are the repeated warnings for the preparation of departure to our primitive clime. The above delicate but wonderful machinery is only spoilt when the dirt of passions, malice and envy gathers within it, and when it is exposed to the cold and withering blast of impiety and falsehood; but it is again set agoing when it is thoroughly cleaned and repaired by the practice of truth, justice and benevolence. After it has finished its round for a certain period fixed by the Ordainer of Fate it ceases to exist; and its future destiny is then in the hands of its Maker who is All-knowing and All-wise. Happy is the man who hears the beats of his conscience, observes the fast and slow motions of the mind, and being regulated by prudence winds up his key of action in such a way as to have no reason to repine and lament hereafter. He only is the wise man whose ultimate object is to return to his Maker in all the pristine glory of beauty and chastity, and who having this object in view, makes all the thoughts and actions of his life subservient to this end. Woe to him who has spoilt this curious machi-

nery by the practice of falsehood, hypocrisy, and malignity, but glory to him who has improved it by the constant observance of piety, rectitude, and truthfulness.

60. Abstain from an evil thought as you would fly from the bite of a snake or the stings of a scorpion. For he who has yielded to the vicious and luxurious workings of his mind has already submitted to the grasp of temptation, and it requires but an impulse from external influence to consummate the evil. Check the very first tendency towards vice, and you stand erect and safe.

61. Art thou afraid of any future misfortune, or of any impending danger? What a fool thou art! That which befalls thee is for thy good though apparently fraught with evil and misery, for it has been spun with thy destiny. Nothing can be better than thy present position, nor anything better than what happens to thee. That which has been ordained to thee has been assigned by One who knows the object for which thou existest and for which He has brought thee into this world. Thy station in life is therefore the best that is suited to thee, and it is thy duty perfectly to acquiesce in it. Accept thy portion, and perform thy daily duties not with compulsion, neither with dissatisfaction, but with alacrity and love of affection. Since thou art ignorant of thy mission in this world, it behoveth thee, O man, to consider that it is Providence which has brought every one into this theatrical sphere to enable each to perform his own part, but the grand aim of which is unknown to us. Perform therefore thy own part with willingness, and seek not to pry into the secrets of Providence, nor to find fault with what happens to thee.

62. Try to turn every failure to some advantage and every misfortune to some good fortune. Pleasure and pain, goodness and badness, happiness and misery, are found within ourselves and in our own notion, and not in any external

object. It is our own thought that makes a thing good or bad, or an occurrence in life favourable or unfavourable, but there is nothing in the thing itself which makes it good or evil, auspicious or inauspicious. Goodness and virtue are therefore to be found in every circumstance howsoever untoward it be, unless we are predisposed to take it otherwise.

63. There is no dishonour in being placed from a higher to a lower station. If there is any dishonour in it, it only consists in not being grateful with the portion that has been allotted to a man.

64. In the morning when thou risest, make firm resolutions for passing the day in performing those duties for which thou existest, such as veracity in speech, honesty in dealing, contentment with all what occurs, readiness to assist a fellow creature, freedom from duplicity, willingness to labour, and above all an affectionate concurrence with the vicissitudes of life of whatsoever nature they be. This day only is thine and perhaps the last day of thy worldly career—in this thou shouldst perform all that thou wishest to accomplish and prizest the most, and consider everything as complete whether finished or not. The past is all gone and the future is beyond thy power—the only thing which is within thy control, and which thou canst enjoy and make subservient to thy purposes, is the present. Pass this therefore as the last day, and every action as the final stroke of thy existence, and let not any vain expectation or an unworthy deed mark the tenor of thy conduct, for otherwise remorse and unavailing repentance will be thy only portion, which will make thy last moments miserable, if thou wert to be snatched away abruptly by Death.

65. Few are thy connections, O man! and even these do not attract thee to themselves but that thou art thyself attached to them. Father, mother, brother, wife and children—these are the principal links of attachment and are the

objects which especially engross thy mind and attention. When they are distressed, thou art distressed also, and when they are happy thou art happy with them. Consider whether these connections are not temporary, and whether each and all will not leave thee at a certain time or left by thee. Why then should'st thou waste the precious time of thy life in thoughts about them and not in the contemplation of that Being who is the source of all happiness? Try to sever all the worldly ties, and to be neither elated nor depressed on the occurrence of a good or a bad fortune. Be to all appearance attached to the worldly connections and to the performance of the work which is set before thee, but let not thy internal agent be solely engrossed with these things—let it stand aloof, fixed on one object only, and doing everything, still apart from all. Consider that the principal mover of everything is that Omnipresent God who fully knows the goodness of each event of this universe, and the usefulness of which cannot be challenged by his impotent creatures. Submit with resignation and, if possible, with cheerfulness, to the ups and downs of life, and let equanimity of disposition be thy principal characteristic during thy sojourn in this life, and be neither unduly attracted towards one thing nor unduly distracted from another. Consider God as the sole Agent and all his creatures and works as mere tools in His hand, and attribute not an event of life to any one but to God. When thy understanding will go so far as to look to Providence only as the Disposer of everything that takes place, thou wilt find thyself extricated from all the dilemma of uncertainty and doubt, as well as from every source of misery and misfortune, for he who looks to Providence in all things has no anxiety or care left upon his mind either of this world or of the next. Happy is the man who casts all his reliance upon God and lives for ever.

66. There are two things which are indispensably necessary for thee—loyalty to thy Maker and loyalty to thy

master. The former consists in never forgetting God whatever be the nature of thy position or circumstances, and the latter in never abusing a moment for which thou art paid. Let thy thoughts be virtuous and thy gains just, and thou shalt have done thy duty for which thou hast come into this world.

67. When thou wishest to commit a crime, think of those who are dead, for thou wilt always find something in their traits to give a different turn to thy mind. *

68. Whatsoever good or evil befalls thee, attribute it not to any external cause, but to God who is the prime mover of everything that occurs in the universe. Bear not, therefore, any ill feeling nor any undue gratitude towards any person, but let thy affections be turned towards the First and the Final Cause only. Also consider the wisdom of the Omniscient and think well the usefulness of every occurrence whether favourable or unfavourable before feeling thyself dispirited or miserable. The persons who give thee pain or pleasure are mere agents in the hands of the Almighty, and only conduce to bring matters to such an issue as is the ordination of Providence, but are themselves no actual doers. Their malice and affection are therefore mere manifestations of that Power which guides them in their career and instils the one or the other in their heart according to its own dispensation.

69. Why art thou jealous of the prosperity of others, or unhappy at thy own restricted means? How is it that when thou seest a fellow-brother dressed in a costly robe, or enjoying a family circle of good many children and relations, or holding a high rank, or possessing a good income and wealth, thou invariably feelest a longing for a similar position, or otherwise jealousy at his improved circumstances? How is it that thou dost not remain content with thy own condition, which is perhaps the best for thyself, for has it not been

assigned by One whose wisdom, though past finding out, is inconsistent with shortcoming? Is not a discontented mind always unhappy, be it even in possession of the entire riches of the world? If a man would be rich and prosperous, let him practise contentment and resignation to his own lot, and pleasure and good will at the destiny of others, and then farewell to self-depression and repining. Contentment is a treasure far more precious than the costliest gems of the world, and the possessor thereof, though poor to all appearance, is the wealthiest of the wealthy. He, without the care and anxiety attendant upon the rich, possesses all that can make a man happy. He enjoys not only prosperity but also adversity, since there is nothing which can ruffle the serenity of his disposition, for he sees the hand of the Almighty in all the events of life, and is far removed from the troubles and anxieties of the rich. Be not therefore anxious to attain a higher position than thy present one, or to possess what others possess, for the miseries and the inconveniences thereof are unknown to thee. If thou canst only acquire the jewel of contentment, thou shalt find thy most sanguine expectations realized, for thou shalt become the master of an internal treasure, which shall be more lasting than all the external possessions of the universe.

70. It is not enough that thou shouldst sin no more; for thou hast not done thy duty, if this is all that thou hast done. Let every breath of thine carry upon it the name of thy Maker, and let no moment be lost without His remembrance. Let no business, however important, hinder the progress of thy inward machinery, which should unceasingly perform its principal rotation, irrespective of the outward movements of the body. Prize the internal qualification of the soul above all the external merits, and let the former ever engage thy serious attention.

71. Return good for evil, even when thou art justified to do otherwise. Bear the revilings and cruelties of others

with a pious heart, but never let base motives of revenge actuate thee to stoop to similar actions. The satisfaction thus imparted to the soul is in itself a more than sufficient reward for thy noble deed.

72. When the apportionment of all creatures has been assigned by One whose wisdom is inconsistent with fallibility, it behoveth thee, O man, not to criticize their failings but to look to thine own only. So long as thy internal nature will remain impure, thou shalt find defect in every external object; but when its inclinations will tend towards virtue, all inconsistencies will disappear from the creation, or rather from thy opinion, for they are within thee and not in the outward objects. All contradictions are of thy own making and have their footing in thy own vitiated disposition, and will vanish away the moment thy propensities are rightly regulated. Refrain therefore from fault-finding or considering any being as defective or inferior, for they will appear far superior to thee when thy mind will attain the power of judging things with an impartial view and according to their actual merits, and when thy notion of self-sufficiency and prepossession will no longer defile thy inner man.

73. A moment's error can destroy years of piety, and wither the ease and comfort of the mind. What a sad contrast does such a change present, and what a remorse and repining such a downfall necessitate! Ponder well before rushing headlong upon a precipice of crime and sacrificing thy inestimable pearl of self-satisfaction.

74. When an evil thought enters into thy mind, think that something evil is about to befall thee and that thou standest upon the brink of a precipice. Banish away the very first germ of vice, if thou wouldest stand safe, and lend no wings to the flight of vicious thoughts, which though pleasant in the beginning are most bitter and hurtful in the

75. It is thy duty to subdue thy passions and to keep them under thorough control, and not to allow vicious thoughts of past enjoyments kindle them up, and thereby hurl thee into the abyss of degradation. Such thoughts are very pleasing at the outset, but the consequences resultant therefrom are of such a blasting nature, that they render the fairest regions of the heart dreary and desolate, and turn the odoriferous roses of virtue and integrity into brambles of remorse and regret. Woe to the man who withers all the charming lilies and blooming flowers of the heart, and cuts their progress short while they are yet in their bud; but glory to him who preserves the internal Garden of Eden in its purity and verdure, and does all in his power to refresh and enliven the various loveliest blossoms implanted there by the Divine hand.

76. We are bound every moment to offer our thanksgiving to that Merciful Father who preserves us from all calamities. We are hemmed in with misfortunes at every time and place, and it is a wonder that we do enjoy the blessings of our limbs and faculties, which at any moment can be disabled. If we are sound and safe and enjoy the various bounties of nature, it is not through *our* exertion, but through the dispensation of Providence. Why should not we then be grateful to that Creator who has bestowed so many sources of enjoyments to us? All these blessings demand our gratitude in return, but the adequate amount of even a single one of them cannot ever be repaid by us. We should, however, never be unmindful of this obligation, but discharge it to the best of our ability, and at the same time acknowledge the total inadequacy of our merit. None is so acceptable to God as one who is humble in heart and conscious of his own failings, and who performs all the duties of his life as an obedient but an unworthy servant.

77. Debt is an insect which creeps imperceptibly within a man, till it works a havoc in his entire system and produces

an aspect horrifying to behold. Nothing is so insignificant in the beginning but giant-like in the end as Debt. Its progress is scarcely perceptible, yet at the same time it is most sure and rapid. Unless its very germ is uprooted in the beginning it is sure to spread its fangs over the entire system of a man, and render his existence miserable and sometimes irretrievably lost. Guard therefore most strenuously the encroachment of debt, and avoid it as you would avoid the touch of a venomous reptile. Happy is the man who is free from the clutches of this inveterate enemy of mankind, and who passes his night in serene slumber without the mortifying thoughts of facing a creditor.

78. Reserve not a work of this moment for another, for when it has once been left unaccomplished it may not be finished again, or in that satisfactory manner in which thou wouldst have performed it on the first opportunity. An hour lost may not be retrieved, even at the sacrifice of several hours, for an arrow when it has once been shot has gone out of hand and cannot be regained. Waste not, therefore, thy present moments, for they are extremely precious, and when they have once been lost they cannot be recovered even at the cost of all what thou deemest most valuable.

79. We seldom appreciate the merit of a thing which we possess, but when we come to lose it we know its full value and often repent its loss. It is then that all its intrinsic merit is brought to light, and whatever remained unknown becomes fully exposed. It is on such occasions only that we sorely regret the deprivation of the object; and much more so when that object is lost through our own negligence or instrumentality. It should, therefore, be our endeavour never to deprecate an object, however trifling or insignificant it may appear to our superficial observation, for if we were to consider more minutely its importance

we would seldom fail to find something peculiarly excellent in it.

80. Whatever be thy worldly difficulties, seek not to remove them by the agency of persons like thyself, however exalted be their position. The only remover of thy difficulties is that Great God who looks after thy interests with greater affection than all those most concerned at thy welfare, and who alone is ever present and ready to hear thy call and redress thy sufferings. Having such a powerful shelter at thy hand, why shouldst thou lose thy courage in facing a calamity, or shrink to preserve thy tranquility of mind in times of danger? Know, O man, that in thy present life thou hast been placed in a scene of continual warfare, beset with obstacles at every step, and it should be thy highest glory to fight the present battle heroically, without trembling at the impending perils. This state is a stage of trial, and the innumerable attachments are mere snares entangling thee amongst their meshes. He who is not strong enough to break those ties remains a miserable prisoner for the rest of his life ; but he who is powerful enough to overcome them, achieves a conquest which is a glory to human success.

81. Thou hast passed but a short period of thy life, and within this short time great has been thy experience both of pleasure and of pain. In the former thou hast invariably been elated, while in the latter depressed and crestfallen. Thy past actions have been a disgrace to thy honor, and unbecoming to an intelligent and a social being. Thou hast never proved thyself to be a hero or a contented being, and never deserved the epithet of a noble creature. Is it not a dishonor to thy fame to have ever remained a coward, unknown to magnanimity? Does it not prove more of effminacy than manliness to be crushed by misfortunes? Remember that these can only blast thy external prospects, but

they have no power to wither the prospects of the soul. Shrink not, therefore, to prove thyself to be a match for all the good and evil of life, however pleasurable or painful they may be. Retain the equanimity of thy temper under all circumstances, and be more self-possessed and self-gratified than what thou hadst hitherto been.

82. The serenity of the mind is in itself a treasure far more precious than all the external possessions of life, for it imparts an ineffable degree of happiness to the interior recesses of the heart. A tranquil mind is always vigorous and self-guarded, for it is never ruffled nor harassed by outward occurrences, be they either of a favourable or of an unfavourable nature. If a man were not to be disturbed all his actions would be well directed and free from the pains of regretful recollections. To the same degree that a man is strong in mind, he is strong in body, for the former is the director of the latter.

83. When the body is sound and healthy, when the intellect is active and vigorous, and when the entire physical and moral system is full of energy and strength, then our highest aim is only to secure the worldly possessions, to promote our stations in life, and to adopt means conducive to the welfare of those who are near and dear to us; but those subjects which are of greatest importance, which demand our prompt attention, and which alone can render our present and future life a life of bliss and glory, are sorely disregarded. Alas! that we should be so blind to our own interests and so unconcerned at our own destiny! Awake, O man! from thy dream of self-conceitedness, and be more active and prudent in thy career. Let not thy dawn of youth and bloom of maturity be wasted in unworthy deeds. This world is but an inn and thou a sojourner in it: Amass whatever thou canst, and secure whatever is most valuable, for when thy days are gone, only remorse and repining will be thy lot.

Happy is the man who has secured the present without placing much dependence upon the future, and who has no source of affliction to his mind in retrospect over the past.

84. Prayer is essential to man for reforming his moral character. Let a man be vicious to any extent, if he were to turn his thoughts towards his Maker, though even for a few moments every day, he is sure to retrospect over his past misdeeds with a deep regret and an earnest yearning not to have ever been guilty of a crime. These sorrowful reflections engender resolutions of a pious nature, which would take a deep root by daily recourse to prayer, and ultimately give a different turn to the corrupted habits of a man. Prayer, though distasteful to the vitiated disposition, is an anodyne which imparts a greater degree of tranquillity to the mind and a source of ineffable bliss to the soul than anything else.

85. If a man is not contented with the condition in which he has been placed, of whatever nature it be, he cannot find happiness in any other state, however excellent it may appear to him. To his utter disappointment he will only find it to be a mirage of life. He may aspire for a more desirable position and dream of enjoying thereby a tranquillity unknown to him, but to his utter regret he will find all his hopes tantalized. Contentment is a jewel found in every sphere and in every grade of life, and attainable by every one, but very difficult to be possessed by any. It is found only in the interior regions of a man and in his external possessions, however vast they may be. A discontented man is therefore never happy, even if he gains the riches of the world, but one contented with his lot is happy even if he loses all.

86. Consider not that thy present condition is the most miserable in the world, for if thou wert to know the state of others thou wouldst find that there were many others whose sufferings were still more acute and painful than thy own. Every sphere of life has its bright as well as its dark sides,

but to a discontented mind the latter only is perceptible. Depression tends only to weaken the vigour of the mind and embitter its sufferings, but it in no way exalts the drooping spirit; whereas cheerfulness with one's lot and perfect reliance upon God's wisdom, render his circumstances pleasing however unfavourable they may appear or turn up.

87. Whatever comes from the hands of a friend is always well and fraught with good, for the gift is bestowed with a sincere motive of friendly offering. Now who is a better friend than Providence, or a better well-wisher than the Universal Father? All pleasures and pains that come upon us, from whatever source they be, are from His hand, and are consistent with His will, and take place according to His direction. Since the Creator is always kind to His creature, it is always to be inferred that the ups and downs of life have their own advantages, known only to the Prime Director of events, though for certain good reasons, they are veiled from our views and understanding. Be not, therefore, disturbed when a calamity befalls thee, or a very dear object is snatched away from thy grasp, for each apparent evil has its own good known only to Him who sends it.

88. The final end for which man seems to have been brought into this world is Death. This is the last debt which he has to pay, and the last thing which he has to perform in the course of his life. His entire career of life remains unfinished and is then only terminated when he dies. Death is therefore the chief end for which he exists and which gives a final stroke to all his actions of life. Happy is, therefore, the man who has performed this chief duty of existence in a way creditable to himself.

89. Why art thou wasting thy precious moments in thoughts about others? The breath which thou inhaledst is the only thing which thou possessest and of which thou canst avail thyself in thy present state, for the breath which thou

exhalest is already gone and gone for ever, and the one which thou expectest to inhale is still in the womb of futurity and may or may not come. Secure, therefore, the breath which thou art breathing at present, for when it is once neglected it is lost for ever, and nothing is left to thee but sorrow for its loss and repentance for the future. Be not, therefore, foolish to lose the present moment, for peradventure if it were the last and the only one left in the span of thy life, then how dear would be thy bargain in this worldly market in which thou hast been sent! Is it not a mark of extreme folly to offer a most valuable object for a paltry gain? And does it not show a symptom of insanity to lose the present gain for a future one? Such is he who sacrifices his present precious moments in worthless objects and in hopes of retrieving them hereafter. Awake, O man, from thy present lethargic state, and sacrifice not thy source of happiness in unworthy attachments.

90. What a time it takes to scale a height, but how short an interval to roll down? The time invariably requisite for construction is much more than what is needed for destruction. It takes years for a man to practise virtue and to lead a pious life, but a moment only to destroy all by a single fall. When a man has once fallen, how degraded becomes his condition and how remorseful the thought of his having succumbed to a temptation which it was in his power to have avoided! How easy it is to undo a thing, but how difficult to reform it or to restore it to its former state! Pause, reflect, consider well before you yield to the insinuation of passions, or be ensnared by the external enticement of vice, for dear, dear will be your bargain at the sacrifice of the inestimable pearl of self-satisfaction. Beware how you rush headlong towards the allurements of vice, for the pleasure thereof is only temporary, whereas its pains extremely excruciating and lasting.

91. Never attempt to injure a man whatever be his misdeeds or failings, even when you are justified to do so, for it will never prove to be a source of satisfaction for your future retrospection. Let no reasoning of justification ever induce you to put a fellow-brother into trouble, much less any personal interest, for remember that it is noble to do good and to suffer, but mean to do evil and to prosper. A man should never promote his personal welfare at the sacrifice of another, for he should always keep in view that his abode in this world is only temporal, and that for this short life he should never have recourse to any action which might mar his future prospects and happiness. He should always consider that the evils which befall him are providential, and since providence works out its designs through means, the means ought on no account to be objects either of hatred or of affection. Our views should always rise higher and trace to the real source the cause of our happiness and misery; and if we were always to do this, all points of rancour and hatred would vanish from our heart, and we would regard all creatures with affection, even those who are our bitterest enemies.

92. When we look to ourselves a grain of sand becomes as insurmountable as a mountain; but when we look to Providence a mountain becomes as insignificant as a grain of sand. When Providence is pleased with us the most difficult undertakings become easy, and all impossibilities disappear; but when Divine favours are against us, we cannot perform even what we consider most simple and every way in our power to accomplish. What is then there which can secure us the good will of Providence and help us in all our ways of life? Nothing but a sincere acknowledgment of our unworthiness, and total dependence upon God's will without any admixture of self-regard or self-sufficiency.

93. In matters which can be undone in a moment, but which must necessarily require a considerable time to be re-

paired, very great care and foresight are needed before any step should be taken. •A certain momentary impulse may actuate a man to undo a thing, for which he may have years to toil before it could be reformed, or perhaps even then it might not be restored to its former state. How often do we commit an action without due deliberation, for which we earnestly desire to sacrifice something more precious, if but only the action could be undone; but alas! the past is past redemption, and we have only to mourn over our folly, since the past, like the mirage of life, is never realized. A single step, a single error, a little want of forethought, and a little precipitation can become a source of such remorse and affliction in after life, that they can render the future existence of a man totally miserable. We should, therefore, be as circumspect as we possibly can in all our doings, even in the most trivial actions, lest we may have reasons to repent sorely to have committed an action which it was in our power to have avoided.

94. Consider, O man, thy own infirmities and repeated downfalls, and deduce lessons of warning therefrom. Be not disheartened if thy past actions have been derogatory to thy honour, for it will be retrieving the past if thou canst only reform thyself from the present moment. If thou canst achieve what is desirable even in thy maturity or old age, it will still be a matter of very great satisfaction and self-congratulation to thyself. As it is not clear how long thou mayst live in this world, let all thy actions be performed as if they were the last and as if thou wert ready to depart.

95. Let humility mark the career of thy life, and let not pride enter into thy actions however excellent they may be, for those actions which might seem excellent in thy sight might be utterly worthless in the sight of God. Consider that there is nothing binding to God for He, in His own justice, can reward the vilest sinner or punish the most pious. As our nature is

imperfect, so is also our judgment, and it is as impossible for us to understand the dispensation of the Omniscient as to comprehend His nature. Our most noble actions can with justice be denounced by the Unerring Wisdom as most vile and contemptible; but what must be the consequences of those actions which we already know to be most vicious! Be therefore humble in all thy doings, and let not the slightest tinge of vanity corrupt thy nature, if perchance thou wert to perform any deed creditable to thyself. Acknowledge with frankness thy own imperfections and thy worthlessness, and let not any kind of insincerity disgrace thy conduct, be it either towards thy Creator or His creatures. So long as a man is humble, he truly understands his own inferiority and the superiority of the divine nature, and has a source of self-satisfaction which is known to himself: but when pride creeps into his nature, he views with self-complacency the superiority of his own self and thereby leads a life pernicious to his present and future welfare. Humility is a jewel scarcely desirable for its external merits, but when its intrinsic value is appreciated it proves to be a treasure extremely precious. It is a flower which is always blooming and which has no thorns of grief and sorrow, and the fragrance of which is so sweet and agreeable that it ultimately overcomes everything in its way and establishes its sway far and wide. It is a star which though dimly lighted at first, becomes resplendent by degrees and eventually brightens the entire atmosphere by its effulgence. It is an ark which can safely lead a man through all the ups and downs of life without the least chance of sinking down. Happy is the man who embarks into this vessel and having entrusted himself to its sole guidance safely completes the voyage of life.

96. Consider, O man! that thou hast already passed the prime of thy life and hast arrived at maturity, and yet up to this moment the propensities of thy nature, the strength of

thy mind and the vigour of thy soul have in no way improved, but are very nearly the same as they were in thy youth and boyhood, or rather in many respects they now present darker traits than during those periods of thy life. Deduce, therefore, lessons of warning from thy past failings, and behave in such a way for the future that thou mayst have no cause of repentance when thy last moments arrive.

97. If thou lookest to the Almighty only for all what thou gainest or lovest, and dost not attribute anything to thyself or to any other human being, much of thy troubles, or in fact all of them, will disappear, and thou shalt be able to appreciate, in its true light, the wisdom of Providence in all what is allotted to thee. Throw thyself, therefore, upon His mercy and acknowledge with sincerity of heart thy own worthlessness and folly, and ask Him to grant thee true understanding and strength of mind to enable thee to comprehend that everything in this universe has been arranged by the unerring hand of the Grand Disposer of all things, for some good unknown to thee, and that thou shouldst bear up without discontentment or murmuring everything that befalls thee whether it be in accordance with, or contrary to, thy desires. Happy is the man who places his sole reliance upon Providence and constantly asks its aid for passing every moment of his life in a way becoming to a human being, for remember that thou who hast been introduced into this world by that Grand Architect who alone knows the object for which He has created this universe, and peopled it with myriads of living beings, and who, for some reasons best known to Himself, carries on constantly the work of construction and destruction.

98. Everything in this world has been arranged in a manner most systematic and judicious, so that not even the smallest atom or the most trifling incident in life is without its usefulness; and every object that meets our eye,

whether good or bad, conduces to the maintenance of the whole in a manner best ordained by that Grand Architect who has brought this universe into existence. If we ever find anything wrong or seemingly an evil, it is mainly due to our own imperfect understanding or to our interference in the ordinary course of nature, but there is nothing in the thing itself which can be productive of any evil or mischief. The goodness which is veiled in every occurrence of life is not always known to us, but it generally becomes manifest either at some future period of our life, or when we come to examine it carefully with an impartial and an uninterested motive.

99. Be always prepared to meet most gracefully every occurrence of life in all its worst phases, and be ever ready to depart with pleasure and willingness when thy last moments arrive. Try to live a life of heroism in meeting fearlessly all the misfortunes that must inevitably come to thy lot, and show an undaunted courage in acting according to justice, truth, and fortitude, irrespective of the consequences thereof. For remember that if thou wert to succeed in doing so, it would be a glory to thy present age, as well as thy old age when it shall come.

100.. In all thy doings and daily avocations of life seek the help of God to act in strict conformity with His will. Prove thyself to be a hero in following the dictates of conscience, and in working with a view to secure the good will and happiness of every living being whether high or low. Stoop not to procure thy own interest beforehand, for if thou wert sincere in thy dealings and wouldst labour honestly to do good to every creature, however insignificant, thy own felicity will, as a matter of course, be ensured both in this world and in the world to come.

101. There are many actions in life which we consider extremely difficult, and impossible to be performed by us ;

though every individual can be each and all of these if he will, by the exercise of his own free powers of action and self-denial.

3. It may be of comparatively little consequence how a man is governed from without, whilst everything depends upon how he governs himself from within. The greatest slave is not he who is ruled by a despot, great though that evil be, but he who is the thrall of his own moral ignorance, selfishness, and vice.

4. Though only the generals' names may be remembered in the history of any great campaign, it has been mainly through the individual valour and heroism of the privates that victories have been won.

5. It is the diligent hand and head alone that maketh rich—in self-culture, growth in wisdom and in business. Even when men are born to wealth and high social position, any solid reputation which they may individually achieve is only attained by energetic application; for though an inheritance of acres may be bequeathed, an inheritance of knowledge and wisdom cannot. The wealthy man may pay others for doing his work for him, but it is impossible to get his thinking done for him by another, or to purchase any kind of self-culture.

6. The knowledge and experience which produce wisdom can only become a man's individual possession and property by his own free action; and it is as futile to expect these without laborious, pains-taking effort, as it is to hope to gather the harvest where the seed has not been sown.

7. Riches and ease, it is perfectly clear, are not necessary for man's highest culture, else had not the world been so largely indebted in all times to those who have sprung from the humbler ranks. An easy and luxurious existence does not train men to effort or encounter with difficulty; nor does

it awaken that consciousness of power which is so necessary for energetic and effective action in life. Indeed, so far from poverty being a misfortune, it may, by vigorous self-help, be converted even into a blessing; rousing a man to that struggle with the world in which, though some may purchase ease by degradation, the right-minded and true-hearted will find strength, confidence, and triumph.

8. Riches are so great a temptation to ease and self-indulgence, to which men are by nature prone, that the glory is all the greater of those who, born to great fortune, nevertheless take an active part in the work of their generation—who “scorn delights and live laborious days.”

9. The greatest results in life are usually attained by simple means, and the exercise of ordinary qualities. The common life of every day, with its cares, necessities, and duties affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high-road of human welfare lies along the old high-way of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful.

10. Fortune has often been blamed for her blindness; but fortune is not so blind as men are. Those who look into practical life will find that fortune is usually on the side of the industrious, as the winds and waves are on the side of the best navigators.

11. Progress, however, of the best kind, is comparatively slow. Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step.

12. We must sow before we can reap, and often have to wait long, content meanwhile to look patiently forward in

hope; the fruit best worth waiting for often ripening the slowest.

13. It is always a mark of short-sightedness and of weakness to be impatient of results. Thus true growth is often baffled; like little children who plant seeds in their garden and grub them up to see how they grow, and so kill them through their impatience.

14. To the feeble, the sluggish, and purposeless, the happiest opportunities avail nothing,—they pass them by, seeing no meaning in them. But if we are prompt to seize and improve even the shortest intervals of possible action and effort, it is astonishing how much can be accomplished.

15. An hour in every day withdrawn from frivolous pursuits, would, if profitably employed, enable any man of ordinary capacity very shortly to master a complete science. It would make an ignorant man a well-informed man in ten years. We must not allow the time to pass without yielding fruits, in the form of something learnt worthy of being known, some good principle cultivated, or some good habit strengthened.

16. The cultivation of energy is of the greatest importance; resolute determination in the pursuit of worthy objects being the foundation of all true greatness of character. Energy enables a man to force his way—through irksome drudgery and dry details, and carries him onward and upward in every station in life. It accomplishes more than genius, with not one-half the disappointment and peril. It is not eminent talent that is required to ensure success in any pursuit, so much as purpose,—not merely the power to achieve, but the will to labour energetically and perseveringly. Hence energy of will may be defined to be the very central power of character in a man—in a word, it is the Man himself. It gives impulse to his every action and soul

to every effort. True hope is based on it,—and it is hope that gives the real perfume to life.

17. "Woe unto him that is faint-hearted," says the son of Sirach. There is, indeed, no blessing equal to the possession of a stout heart. Even if a man fail in his efforts, it will be a greater satisfaction to him to enjoy the consciousness of having done his best. In humble life nothing can be more cheering and beautiful than to see a man combating, suffering by patience, triumphing in his integrity, and who, when his feet are bleeding and his limbs failing him, still walks upon his courage.

18. Mere wishes and desires but engender a sort of green sickness in young minds, unless they are promptly embodied in act and deed. The good purpose once formed must be carried out with alacrity, and without swerving. In many walks of life drudgery and toil must be cheerfully endured as the necessary discipline of life. Hugh Miller says, the only school in which he was properly taught was "that world-wide school in which toil and hardship are the severe, but noble teachers." He who allows his application to falter, or shrinks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous continued labour will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time. Fowell Buxton placed his confidence in ordinary means and extraordinary application; realizing the Scriptural injunction, "Whatsoever thy hand findeth to do, do it with all thy might"; and he himself attributed his own remarkable success in life to his practice of constantly "being a whole man to one thing at a time."

19. Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty which we call effort, and it is astonishing to find how often results apparently impracticable are thus made possible. An intense anticipation itself transforms possibility into reality, our desires being often but the precursors of the things which we are capable of performing. On the contrary, the timid and hesitating find everything impossible, chiefly because it seems so.

20. It is *will*,—force of purpose,—that enables a man to do or be whatever he sets his mind on being or doing. A holy man was accustomed to say, “Whatever you wish, that you are: for such is the force of our will, joined to the Divine, that whatever we wish to be, seriously, and with a true intention, that we become. No one ardently wishes to be submissive, patient, modest, or liberal, who does not become what he wishes.”

21. “Where there is a will there is a way,” is an old and true saying. He who resolves upon doing a thing, by that very resolution often scales the barriers to it, and secures its achievement. To think we are able, is almost to be so— . to determine upon attainment is frequently attainment itself. Thus, earnest resolution has often seemed to have about it almost a savour of omnipotence.

22. One of Napoleon’s favourite maxims was, “The truest wisdom is resolute determination.” His life, beyond most others, vividly showed what a powerful and unscrupulous will could accomplish. He threw his whole force of body and mind direct upon the work. Imbecile rulers, and the nations they governed went down before him in succession. “Impossible,” said he, “is a word only to be found in the dictionary of fools.” He spared no one, not even himself. His influence inspired other men, and put a new life into

them. His life taught the lesson that power, however energetically wielded, without beneficence, is fatal to its possessor and its subjects; and that knowledge, or knowingness, without goodness, is but the incarnate principle of Evil.

23. It is not good for human nature to have the road of life made too easy. Better to be under the necessity of working hard and faring meanly, than to have everything done ready to our hand and a pillow of down to repose upon. Indeed, to start in life with comparatively small means seems so necessary as a stimulus to work, that it may almost be set down as one of the conditions essential to success in life.

24. Method is essential, and enables a larger amount of work to be got through with satisfaction. The shortest way to do many things is to do only one thing at once. A French minister, who was alike remarkable for his despatch of business and his constant attendance at places of amusement, being asked how he contrived to combine both objects, replied, "simply by never postponing till to-morrow what should be done to-day." "If you want your business done," says the proverb, "go and do it, if you don't want it done, send some one else."

25. Do instantly whatever is to be done, and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily, and without interruption. It is the same with business. If that which is first in hand is not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion.

26. Men of business are accustomed to quote the maxim that, 'Time is money,' but it is much more; the proper improvement of it is self-culture, self-improvement, and growth

of character. An hour wasted daily on trifles or in indolence, would, if devoted to self-improvement, make an ignorant man wise in a few years, and, employed in good works, would make his life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement, will be felt at the end of the year.

27. Some take no thought of the value of money until they have come to an end of it, and many do the same with their time. The hours are allowed to flow by unemployed, and then, when life is fast waning they bethink themselves of the duty of making a wiser use of it. But the habit of listlessness and idleness may already have become confirmed, and they are unable to break the bonds with which they have permitted themselves to become bound. Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone for ever.

28. A proper consideration of the value of time will also inspire habits of punctuality. "Punctuality," said Louis XIV, "is the politeness of kings." It is also the duty of gentleman, and the necessity of men of business. Nothing begets confidence in a man sooner than the practice of this virtue, and nothing shakes confidence sooner than the want of it. He who holds to his appointment and does not keep you waiting for him, shows that he has regard for your time as well as for his own. We naturally come to the conclusion that the person who is careless about time, will be careless about business, and that he is not the one to be trusted with the transaction of matters of importance.

29. "Honesty is the best policy," is upheld by the daily experience of life; uprightness and integrity being found as successful in business as in everything else.

30. How a man uses money—makes it, saves it, and spends it—is perhaps one of the best tests of his practical

wisdom. Although money ought by no means to be regarded as the chief end of man's life, neither is it a trifling matter, to be held in philosophic contempt, representing as it does to do so large an extent, the means of physical comfort and social well-being. Indeed some of the finest qualities of human nature are intimately related to the right use of money, such as generosity, honesty, justice, and self-sacrifice; as well as the practical virtues of economy and providence. On the other hand, there are their counterparts of avarice, fraud, injustice, and selfishness, as displayed by inordinate lovers of gain; and the vices of thriftlessness, extravagance, and improvidence, on the part of those who misuse and abuse the means entrusted to them. A right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man.

31. Any class of men that lives from hand to mouth will ever be an inferior class. They will necessarily remain impotent and helpless, hanging on the skirts of society, the sport of time and seasons. Having no respect for themselves, they will fail in securing the respect of others. In commercial crisis, such men must inevitably go to the wall. Wanting that husbanded power which a sort of savings, no matter how small, invariably gives them, they will be at every man's mercy, and, if possessed of right feelings, they cannot but regard with fear and trembling the future possible fate of their wives and children.

32. There is only one way that is safe for any man, or any number of men by which they can maintain their present position if it be a good one, or raise themselves above it if it be a bad one,—that is, by the practice of the virtues of industry, frugality, temperance, and honesty. There is no royal road by which men can raise themselves from a position which they feel to be uncomfortable and unsatisfac-

115. When the stars of a man are in the ascendant, or rather when the Divine favours are towards him, he will thrive regularly and gain an exalted position in the world, and the attempts of his enemies to work out his ruin will, as a matter of course, be all frustrated. But when the Divine favours are against him, either in consequence of his pride or his misdeeds, all his circumstances would change in a moment, and the same cause which had been the source of his elevation would prove to be the source of his downfall. Even a monarch who overruled the destinies of millions, and a statesman who managed the helm of an empire with unparalleled sagacity and prudence, would, on the advent of evil stars or bad times, succumb instantly to the force of circumstances least anticipated, and become a most despicable being in existence. Such vicissitudes of life are the apportionment of every human being, whether high or low, and no one can with certainty place any reliance upon his possessions or upon his merits. Everything in this world is unstable, and there is no durability of any existing object, except of that Being who is the author of all this universe, and who controls the destinies of all living beings according to His own dispensation. Place, therefore, thy sole reliance upon that Being, acknowledge with sincerity thy own unworthiness, and ask His continual help and direction in all thy works and in all stages of life in which thou mayst be placed.

116. Consider, O man! the vastness of the universe, the immensity of space, and the myriads of living beings which are in existence, and then consider thy own position and the insignificant space which thou occupiest. A moment's deliberation will convince thee that thou canst hardly be compared even to a drop in the ocean, for extremely limited is thy circumference, and thy existence or non-existence makes no difference to the world at large. Even if thou wert to occupy

the highest position imaginable, this would only be like non-entity as compared with this vast universe, for if thou wert to depart from this world, very few would ever remember the occurrence or even know it. Consider again the eternity of time and the very short duration for which thou art destined to play thy part upon this stage of life, and then say whether or not thy existence is only ephemeral, and whether it would make any difference if thou wert to live or to die. Since thou must depart from this world sooner or later, it should be thy duty to consider thy unworthiness, and to pass thy life in a manner worthy of a human being, devoid of everything bordering upon self-conceit and vain glory.

117. Be neither too much attached to life nor disgusted with it, for both are marks of folly. At the same time be not too indifferent to what thou hast to do, or to what has been allotted to thy share, for this will not contribute to promote thy welfare. All what seems indispensably necessary to enable thee to complete the voyage of life in a manner creditable to thyself is to perform every action of life with pleasure, to bear up every occurrence which may befall thee with willingness, and to persevere every moment in the remembrance of God and in grateful contemplation of His works.

118. Remember, O man! thy last moments when thou shalt be called upon to depart from this life, and to part with everything which thou holdest dear or prizest the most, and be prepared to start at any moment without any reluctance or any attachment to any worldly affair. For if thou wouldst not remain prepared beforehand and perform every action of life with this object in view, painful, most painful indeed, would be thy moments when Death would pounce upon thee unawares and carry thee off unprepared. The best thing which thou canst do to secure this desirable object is to alienate thy mind by degrees from all what seem to ensnare

thee in their attachments, and to seek Divine help to do nothing to embitter thy parting hours—for Divine grace is the only thing which can direct thee on the right path and crown thy career with glory.

A PRAYER .

Lord of the Universe, the only refuge
Of living beings, the alleviator
Of pain, the benefactor of mankind,
Show me thy favour and deliver me
From evil ; O creator of the world,
Maker of all that has been and will be,
Of all that moves and is immoveable,
Thyself composed of what possesses form,
And what is formless ; limitless in bulk,
Yet infinitely subtle ; lord of all,
Worthy of praise, I come to thee my refuge,
Renouncing all attachment to the world,
Longing for fulness of felicity—
Extinction of myself, absorption into thee.

MY FATHER'S AT THE HELM.

The curling waves, with awful roar,
A little boat assailed;
And pallid fear's distracting power
O'er all on board prevailed.

Save one, the captain's darling child,
Who steadfast viewed the storm;
And cheerful, with composure, smiled
At danger's threatening form.

"And sport'st thou thus," a seaman cried,
"While terrors overwhelm?"
"Why should I fear?" the boy replied,
"My father's at the helm!"

So when our worldly all is reft—
Our worldly helper 'gone,
We still have one true anchor left—
God helps, and He alone.

He to our prayers will bend an ear,
He gives our pangs relief;
He turns to smiles each trembling tear,
To joy each torturing grief.

Then turn to Him, 'mid sorrows wild,
When want and woes o'erwhelm;
Remembering, like the fearless child,
Our Father's at the helm.

HYMNS, PRAYERS,
AND PRAISE.

The inferior animals are altogether incapable of rising to any idea of the Invisible and the Infinite ; but man is formed to look upwards, and to seek communion with his Maker. He is appointed to be, as it were, the High Priest of nature ; and is placed in this lower temple of the universe that he may offer up the incense of prayer and praise for himself and the other parts of creation. He is called on to give utterance to that hymn of gratitude which the hills and valleys, and the cattle which graze on them, cannot articulate ; and to add that higher song which his higher endowments and higher enjoyments demand. To neglect the offices of this priesthood, for which he has been specially qualified and consecrated, and to remain dumb through stolid indifference or dull ingratitude, is to condemn the highest glory of his nature, and to cast away the highest privilege of his condition."

"William Fleming."

The greater thy business is, by so much the more thou hast need to pray for God's good-speed and blessing upon it, seeing it is certain nothing can prosper without his blessing. The time spent in prayer never hinders, but furthers and prospers a man's journey and business ; therefore, though, thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast prayed."

"Many Thoughts of Many Minds."

HYMNS, PRAYERS, AND PRAISE

GOD, ALL IN ALL.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here ;
The daisy fresh from winter's sleep,
Tells of His hand in lines as clear.

For who but He who arched the skies,
And pours the dayspring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud,

Mould its green cap, its wiry stem,
Its fringed border nicely spin,
And cut the gold embossed gem,
That, set in silver, gleams within,

And fling it, unrestrain'd and free,
O'er hill and dale and desert sod,
That man, where'er he walks, may see,
At every step, the stamp God !

Mason Good.

DUTY OF PRAYER.

Ere the morning's busy ray
Call you to your work away ;
Ere the silent evening close
Your wearied eyes in sweet repose,
To lift your heart and voice in prayer
Be your first and latest care.

He, to whom the prayer is due,
From Heaven His throne shall smile on you ;
Angels sent by Him shall tend
Your daily labour to befriend,
And their mighty vigils keep
To guard you in the hour of sleep.

And oh ! where'er your days be past ;
And oh ! howe'er your lot be cast
Still think on Him whose eye surveys,
Whose hand is over all your ways.

Abroad, at home, in weal, in woe,
That service, which to heaven you owe,
That bounden service daily pay,
And God shall be your strength alway.

He only to the heart can give
Peace and true pleasure while you live ;
He only, when you yield your breath,
Can guide you through the vale of death.

He can, He will, from out the dust
Raise the blest spirits of the just ;
Heal every wound, hush every fear ;
From every eye wipe every tear ;
And place them where distress is o'er,
And pleasures dwell for evermore.

Mant.

PRAYER IN OLD AGE.

With years oppress'd, with sorrows worn,
Dejected, harrassed, sick, forlorn,

To Thee, O God, I pray !

To Thee my wither'd hands arise ;

To Thee I lift my failing eyes ;

O cast me not away !

Sir R. Grant.

My soul shall cry to Thee, O Lord !

To Thee, supreme incarnate word !

My rock and fortress, shield and friend ;

Creator, Saviour, source, and end !

Yea, Thou wilt hear thy servant's prayer,

Though death and darkness speak despair.

Bowdler.

COMFORT DERIVED FROM GOD.

Oh, Thou ! that dry'st the mourner's tear,

How dark this world would be,

If, when deceived and wounded here,

We could not fly to Thee !

But Thou wilt heal the broken heart,

Which like the plants that throw

Their fragrance from the wounded part,

Breathes sweetness out of woe.

Then sorrow, touch'd by Thee, grows bright

With more than rapture's ray,

As darkness shows us worlds of light

We could not see by day.

Moore.

GOD'S HELP ALWAYS NECESSRY.

Without the help of God,
 Nor innocence nor faith are sure
 Their being to retain ;
 Or trial from the fiends endure,
 With no contagious stain :
 Not safe the path by angels trod
 Without the help of God !
 Without the help of God,
 The powers of wisdom, courage, youth,
 Desolve, like steel, by rust ;
 The blazing eye of spotless truth
 Is only rayless dust ;
 And mental fire, a senseless clod,
 Without the help of God !
 Without the help of God,
 All is decay, delusion all,
 On which mankind rely :
 The firmament itself would fall,
 And even nature die
 Beneath annihilation's nod,
 Without the help of God !

W. Hayley.

The life that makes the heart to beat,
 The light that from the heavens doth shine,
 My daily strength,—the bread I eat,—
 All, all, great Lord of Life, are thine.

W. Martin.

THE UTTER FRAILTY OF MAN.

Like to the damask rose you see,
Or like the blossom on the tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had,
Ev'n so is Man, whose thread is spun,
Drawn out, and cut, and so is done.
The rose decays, the blossom blasteth,
The flower fades, the morning hasteth,
The sun declines, the shadow flies,
The gourd consumes, and Man he dies.

Anon.

THE POWER AND GREATNESS OF GOD.

Before Jehovahs awful throne
Ye nations bow with sacred joy :
Know that the Lord is God alone,
He can create and he destroy.
His sovereign power, without our aid,
Made us of clay and formed us men ;
And when like wandering sheep we stray'd,
He brought us to his fold again.
We'll crowd thy gates with thankful songs,
High as the heavens our voices raise ;
And earth with her ten thousand tongues,

Wide as the world is thy command;
 Vast as eternity thy love;
 Firm as a rock thy truth shall stand,
 When rolling years shall cease to move.

Isaac Watts.

TRUST IN GOD.

Thou art, O Lord, my only trust,
 When friends are mingled with the dust,
 And all my loves are gone.
 When earth has nothing to bestow,
 And every flower is dead below,
 I look to Thee alone.
 Thou wilt not leave in doubt and fear,
 The humble soul who loves to hear
 The lessons of thy word.
 When foes around us thickly press,
 And all is danger and distress,
 There's safety in the Lord.
 T'is Thou, O Lord, who shield'st my head,
 And draw'st thy curtains round my bed;
 I sleep secure in Thee.
 And, O, may soon that time arrive,
 When we before Thy face shall live
 Through all eternity.

Percival.

THE SHORTNESS OF TIME, AND FRAILTY OF MAN.

Almighty Maker of my frame,
 Teach me the measure of my days,

Teach me to know how frail I am,
 And spend the remnant to thy praise.
 My days are shorter than a span ;
 A little point my life appears :
 How frail, at best, is dying man !
 How vain are all his hopes and fears !
 Vain his ambition, noise, and show ;
 Vain are the cares which rack his mind :
 He heaps up treasures mix'd with woe,
 And dies, and leaves them all behind.
 O, be a nobler portion mine !
 My God, I bow before thy throne :
 Earth's fleeting treasures I resign,
 And fix my hope on thee alone.

Hymns.

GOD'S WILL BE DONE.

My God and Father, while I stray
 Far from my home, on life's rough way,
 Oh, teach me from my heart to say,
 Thy will be done !
 Though dark my path and sad my lot,
 Let me be still and murmur not,
 Or breathe the prayer divinely taught ;
 Thy will be done !
 What though in lonely grief I sigh
 For friends beloved, no longer nigh ?
 Submissive still would I reply,
 Thy will be done !
 Though Thou hast called me to resign
 What most I prized, it ne'er was mine—
 I have but yielded what was Thine ;
 Thy will be done !

Should grief, or sickness waste away
My life in premature decay,

My Father, still I'll strive to say,
Thy will be done!

Let but my fainting heart be blest
With Thy sweet spirit for its guest,

My god, to Thee I leave the rest;
Thy will be done!

Renew my will from day to day;
Blend it with Thine, and take away

All that now makes it hard to say,
Thy will be done!

Then when on earth I breathe no more

The prayer, oft mixed with tears before,
I'll sing upon a happier shore,

Thy will be done!

Charlotte Elliott.

THANK-OFFERING.

In every place, in every hour,

Whate'er my wayward lot may be,

In joy or grief, in sun or shower,

Father, and Lord! I turn to thee.

Thee, when the incense-breathing flowers

Pour forth the worship of the spring,

With the glad tenants of the bowers,

My trembling accents strive to sing.

Thee, when upon the frozen strand,

Winter, begirt with storms, descends;

Thee, Lord! I hail, whose gracious hand

O'er all a guardian care extends.

Thee, when the golden harvests yield
 Their treasures to increase our store ;
 Thee, when through ether's gloomy field
 The lightnings flash, the thunders roar.
 Thee, when athwart the azure sky,
 Thy starry hosts their mazes lend,
 And when Thou sheddest from on high
 Thy dew-drops on the flowery mead.
 Thee, when my cup of bliss o'erflows—
 Thee, when my heart's best joys are fled ;
 Thee, when my heart exulting glows—
 Thee, while I bend beside the dead.
 A like in joy and in distress,
 Oh ! let me trace thy hand divine ;
 Righteous in chastening, prompt to bless,
 Still, Father, may Thy will be mine.

Lady Flora Hastings.

HYMNS OF PRAISE TO GOD.

I.

Oh, Thou ! who taught my infant eye
 To pierce the air and view the sky,
 To see my God in earth and seas,
 To hear him in the vernal breeze,
 To know him midnight thoughts among,
 O, guide my soul, and aid my song.
 Spirit of Light ! do Thou impart
 Majestic truths, and teach my heart ;
 Teach me to know how weak I am ;
 How vain my powers, how poor my frame ;
 Teach me celestial paths untrod—
 The ways of glory and of God.

No more let me in vain surprise,
 To heathen art give up my eyes;
 To piles laborious science reared,
 For heroes brave, or tyrants feared;
 But quit philosophy, and see
 The fountain of her works in Thee.
 Fond man! yon glassy mirror eye,—
 Go, pierce the flood, and there descry
 The miracles that float between
 The rainy leaves of wat'ry green;
 Old Ocean's hoary treasures scan,—
 See nations swimming round a span.
 Then wilt thou say, and rear no more
 Thy monuments in mystic lore,
 My God! I quit my vain design,
 And drop my work to gaze on Thine;
 Henceforth I'll frame myself to be,
 O Lord! a monument of Thee.

Crabbe.

II.

This world is far too small a page,
 Almighty God! to write thy praise,
 And far too short its transient age,
 Thou ancient of eternal days!
 Yet oh! how lovely and how fair,
 How mighty and sublime are these,
 From the sweet rose in summer air,
 To Alps, and storms, and winter seas!
 In streams, or meads, or hills, or dells,
 Or waving groves, or garden's bloom,

All hung with music's magic bells,
And incens'd all with rich perfume.
And all the varied world of life,
Throughout its many thousand forms,
With gushing joy, with feeling rife,
Which beauty lights, and passion warms.
And when deep Science delves and seeks,
And when high genius wings and soars,
And angel-gifted language speaks,
And fervent piety adores;
Thy wondrous whole thy powers proclaim,
But infinite and vast thy ways!
Time is too short to tell thy name,
And earth too small to write thy praise.

Edmonston.

III.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise.
O, how shall words with equal warmth
The gratitude declare
That glows within my ravish'd heart?
But thou canst read it there.
Thy Providence my life sustained,
And all my wants redrest,
When in the silent womb I lay,
And hung upon the breast.
To all my weak complaints and cries
Thy mercy lent an ear,

Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whom those comforts flowed.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm unseen conveyed me safe
And led me up to man.

Through hidden dangers, toils and death
It gently clear'd my way,
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness oft hast Thou
With health renew'd my face,
And when in sins and sorrows sunk
Reviv'd my soul with grace,

Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts,
My daily thanks employ
Not is the least a cheerful heart,
That tastes those gifts with joy.

Through every period of my life,
Thy goodness I'll pursue ;
And after death in distant worlds
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

Through all eternity to Thee,
A joyful song I'll raise,
For Oh ! eternity's too short
To utter all Thy praise.

Joseph Addison.

**THE
UNIVERSAL PRAISE.**

Were every falt'ring tongue of man,
Almighty Father ! silent in thy praise,
Thy works themselves would raise a gen'ral voice,
E'en in the depth of solitary woods
By human foot untrod; proclaim thy power,
And to the choir celestial Thee resound,
Th'eternal cause, support, and end of all !

Thanson,

He walks as in the presence of God that converses with Him in frequent prayer and frequent communion ; that runs to Him in all his necessities, that asks counsel of Him in all his Doubtings; that opens all his wants to Him; that weeps before Him for his sins ; that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a lord, obeys Him as a father, and loves Him as a patron.

Jeremy Taylor.

